

Ad Richardum, Regem. Bathoni
**An exhortation to all menne to take
hede and beware of rebellion:**

Wherein are set forth the causes, that com-
monly moue men to rebellion, and that no
cause is there, that ought to moue any man
thereunto, with a discourse of the miserable
effectes, that ensue thereof, and of the wretched
ende, that all rebelles comme to,
moste necessary to be redde in this
seditione & trouble some tyme,
made by John Chyssa-

*serion, Deane of Hereford, and
now elected to be Bishop of Ex-*

**At the ende wherof are
toynd two godlye Prayers, one for the
Quenes highnes, verie conuenient to be
sayd dayly of all her loving and saythe
full Subiectes, and an other for
the good & quiete estate of
the whole realme.**

*Ch. 19 die
2. Oct. 1558*

**Reade the whole, and then
Iudge,**

*Now when King. Disput. p. 1. are vided
holds 29. Feb. 1558.*

301760.7*

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fo
b

To the mooste excellent
and vertuose Queene, Ma-
rye by the grace of **GOD**,
Queene of England, fraunce,
and Irelande, and defendour
of the fayth, John Christofer-
son her graces Chapleyne, &
dayloratour wisheth a long,
a quiete, and a prosperous
reygne with the daylye
encrease of al godly
vertue.



Like as there
be manye and
sondye disea-
ses (most gra-
tious Soue-
raigne) which
chaunſing to a mans body, so
soze manye times trouble and
bere the same, that they not
3.4. onlye

onlpe put it in great perill and
 daunger of death, but also at
 lengthe kill and destroye it al-
 together: So in a realme oz
 common welth (whiche maye
 well be compared to a mang
 bodye) there are manye soze
 sicknesses, that oftentimes so
 greuously noye the same, that
 yf remedye be not founde out
 betime, they not only put it in
 great daunger of perisshynge,
 but also in conclusion worke
 the vtter ruine and destructi-
 on thereof. And as when the
 bodye is sicke, Physitions by
 frendes are diligently sought
 for, and medicines to cure the
 sickness be with all speede pre-
 pared: So in a realme oz com-
 mon welth, that is with anye
 soze sickness infected, euerie
 one

one that fauoureth the same,
is bounden to seke remedye
therfore. For yf frendes for a
priuate mans sake, wil (when
his bodye is diseased) gladlye
take paynes bothe to learne
what disease he is troubled
with, and also to gette some
good Physycke for him, to
thintent he may be deliuered
from his disease, and restored
to his helth agayne, muche
moze all those, that loue their
countre & the comon welthe
thereof, whensoever it is with
anye troublesome sicknesse a-
noyed, ought earnestly to tra-
uaple: first to know what the
sicknes is, and then to prouide
some holtsome medicines to
put it away, yea and to seke al
meanes possible clearely to de

The Epistle.

Herodot.
in his bo-
ke called
Clio,
whych is
the firste
booke of
his story.

Huer their countrey from all
perill & daunger thereof. we
reade in the excellent Histori-
ographer Herodotus, howe
that the Babilonians made a
lawe, that whensoever anye
man fell sicke amonges them,
he shuld be caried into þe mar-
ket place, and there lye, to thin-
tent that he might demaunde
of euerye one, that repayred
thither, whether they hadde
bene troubled with the like di-
sease, & how they were cured
& made hole, so that the sicke
man lying there, might by the
same meanes, that they had
used, be deliuered frõ his sick-
nesse, and recouer his helth a-
gayne. And by that lawe also
euery man that came thither
was bounde bothe to aske the
man

The Epistle.

man, what sicknes he had, and
also to shewe him, yf he knewe
any remedye, that were good
for it. By the example where-
of euery one, that hartely lo-
ueth his countrie, & earnestly
tendereth the helth & welthe
of the same, whensoever he se-
eth the body thereof (which li-
eth open before al mens eyes)
with any kind of disease infec-
ted, & hath learned what the
sicknesse is, and eyther by ex-
perience, or otherwise can tel,
what is good for it, is bound
in conscience to declare it, to
thende that his coutry which
is so vexed, may find some re-
liefe, and fare the better by it.
For he muste consider, that in
relieving the whole bodye, he
relieueth him selfe to, beyng a
A, iij, membre

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membze thereof. For lyke as
when the body is sicke, all the
members be partakers of the
griefe and payne, that it suf-
fereth : So agayne when the
body findeth any ease, the mē-
bzes to find great reliefe ther-
in. Wherfore I for my parte
because I playnlye se, that the
bodye of my countrey (which
I do greatlye lamente) hathe
bene lately soze troubled with
þ greuous sicknes of rebellio,
and as yet perhappes hathe
some seditious folkes in it,
thought it my mosse bounden
duetie to set forth in wrytynge
liche a pooze medicine for the
relieving of the same disease,
as I iudged mete & couenient
theresore. And albeit there be
many remedies, which be no-
sed

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ted of learned men & good wri-
ters, whereby this grieuouse
disease is wont to be cured: as
diligent inquisition, that no
vnlawful assemblies be gathe-
red: as graue and wise coun-
seile, that when such are made
they may be shortly by policie
dissolued: as reasonable condi-
tions for the dissoluing therof
to be offered: as force of armes
when as no other meanes wil
serue: as due execution of iu-
stice vpon all such, as be offen-
ders therein: as taking awaye
of the causes, whereof rebelli-
on commonlye groweth: and
as that al suche, as haue rebel-
led, be spoyled of theyr har-
nesse, wherewith they defen-
ded themselves in the time of
rebellion, with diuerse other
A, v, suche

*Remedi-
es against
rebellion.*

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suche lyke remedies, yet in
mine opinton no moze fitter
remedye can there be founde,
then that seditiouse mens har-
tes by gentle exhortatio maye
be throughe perswaded: firste
that in rebellyng they mooste
griuenously offende their lord
God, & so putte their soules in
ieopardie: secondarely þ they
go aboute thereby to destroye
theyr bodie, which shal ther-
foze be put to a mooste hyle and
shamefull death: thirdly that
they shal loose al þ they haue,
by meanes therof, vndo theyr
wiues and children, & diffame
all their posteritie: laste of all
that they shal be occasion, that
their countrie shalbe most mi-
serabyle spopled, and come to
vtter ruine: for no man is so
farre

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farre from al reason (I truste)
or so blinded with malice, that
will not epyther with the feare
of Gods plages, or with the
daunger of his soule, or wyth
the death of his body, or wyth
the care, that he taketh for his
wyfe and childzen, or with the
losse of his goodes, & his good
name to, or with the destructi-
on of his countrie bemoued to
take hede allwayne, and be well
ware, that he neuer auenture
for any cause at all to rebell a-
gaynste his prince, whome he
is by God comaunded mooste
hūbly to obeye. And we reade
in good wyters, that many re-
belliōs haue bene appeased by
the good & discrete exhortati-
ons of wise and learned men.
For the people of Rome, whē
they

Ciccr. de
clar. ora.

they were gathered together
in a hyll, called the holpe hyll,
neare vnto þe riuer of Aniene,
thre myle fro the citie, & were
fully minded to make rebellie
on agaynst their rulers, Marcus
Valerius by a wise & an eloquent
oration that he made, brought
so to passe, that they heartes
were by & by so well pacified,
that they quietly departed e-
uerie one home to theyr hou-

Ciccr. de
clar. ora.

ses. The lyke dyd Lucius Valerius
Potitus at such tyme, as the peo-
ple of Rome had conspired the
death of þe senators: for by his
graue & discrete exhortation,
þe he made vnto the, he so hand-
led the matter, þe their furious
rage was out of hande not on-
ly abated, but also throughe
aswaged. Was not the souldie

crs

The Epistle.

ers likewise of *Publius Scipio*, whiche made a soze rebellion in their campe, quieted onely by an ozation made by the same *Scipio*. Therfore this remedye of exhortation haue I prepared to relieue the sycke bodye of my countrey, whych is not yet throughe recovered of the Disease of rebellion, but hathe (I feare me) euen styll some rebellious hartes within it, whiche haue nede of such a medicine to cure them: most hartely beseching al my countrey menne to take it in good parte, and accepte good wyll, where as lacketh habilitie. For although there be manye learned men in thys realme, who for theyr excellent knowledge and wysedome coulde
much

Linus
de cad. 30
lib. 8.

The Epistle.

muché more connynge haue
made this medicine, then I, &
so haue tempered it wyth the
goodly pouders of persyte e:
loquence, that it shoulde per:
happes haue wroughte much
more effectuously in the pati:
entes bodye, and bene more a:
ble to haue cured the dys ease
therof, yet none is there, that
for the seruente loue he bea:
reth to his countrye, woulde
eyther more gladly haue at:
tempted it, or more wylling:
lye to hys power accomply:
shed the same. Wherefoze my
sure truste is, that bothe your
hyghnes (mooste gracious so:
ueraygne) to whome I offer
thys my lytle treatise, and all
other youre graces louynge
subiectes, for whose behofe I
haue

haire wytten it, wyl gentely
 accepte my paynes bestowed
 therein. And yf it so come to
 passe, that my labour not on-
 ly be allowed of youre grace,
 as I doubt not, but also
 worke in the readers hartes
 thereof suche an effecte, as I
 wishe it may, then shal I thinke
 that I haue receaued a wor-
 thy recompence for myne en-
 deuoure. For neyther gayne,
 for whyche (God knoweth) I
 passe not, nor commendation,
 for whyche I loke not, moued
 me hereto, but only the hartly
 affection, that I owe to my
 countrey, & my bounden due-
 tie bnto your highnes, who of
 youre bountefull goodnesse
 where as I was destitute of
 all ayde and succoure, hath so
 liberally

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liberally prouided for me, that
nowe I maye withoute care
serue God, go to my booke, &
do my duerie in that vocation,
to which God hath called me.
which I beseeche God I may
do to his glozy, and your gra-
ces honoure, for whose quiete
and prosperouse raygne
I shall not cease moste
earnestlye to praye
my life enduring.

(:)

Your hyghnes Chapleyns
and daylye oratoure Iohn
Christoferson.

In exhortation agaynst rebellion.



Albeit (mooste
deare and wel-
beloued coun-
try men) many
thinges bothe
there be at this
present, & also haue bene now
of late yeaeres in this oure na-
tiue contrie, that wold great-
ly pitie any faythful and true
Englyshe mans hart to consi-
der, as our outragiouse misbe-
hauoure in worshyppe of
God, oure abhominable blas-
phemy agaynst him, & his bles-
sed spouse & catholike church,
our wicked geastyng and ray-
lyng agaynst the holy Sacra-
mentes thereof, oure detesta-
ble swearyng by all the mem-
bers of oure Sauoure Jesu
Christe, oure presumptuouse
B. I. hartes

In exhortation

hartes puffed vp with intolerable pride, our greedy couetousnes, that can neuer be satisfied, our extreame oppression of the poore and needye, our maliciouse hatred one against another, our bribery, extortion, and our false dealinge: for all whych (excepte we earnestlye repent vs and amend betime) God wil powre downe his vengeance vpon vs, & wyth some miserable plagues miserablye destroye vs, yet nothyng is there in mine opinion, that euery good manne ought with weppynge teares so sore to lament, as to remembre suche deadly dissention & discord, as of late hath bene amonge vs, and as yet is, insomuche, that one cruellye seeketh to shed another

others bloude, & one doth re-
ioyse in an others destructio.
Wherby we well declare, that
bothe the feare of God is ban-
nished from vs, wherewytha
Christen mans lustes and af-
fections shuld be bydded, and
charitie also, which is þe bonde
of perfection, vtterlye broken
amonge vs: for yf we feared
God, we wold not so boldelye
breake his holy will and com-
maundement, who hath most
streyghtlye charged vs, that
we beware of sedition & shed-
dyng of bloude. O yf we lo-
ued one another, as we ought
to do, we wold not one be glad
of anothers displeasure, & one
seke anothers death, but con-
trarywise, one reioyse in ano-
thers welfare, and one studye

Exhortation

to defende another, one gent-
ly beare with another, and la-
boure by brotherlye loue to
ioyne oure selues together as
gayne, whome disorde haue
so piteouslye toyne asunder.
But we fare lyke a noughtye
surgion, that doth not go a-
bout to cure the wound of his
patient, but layeth suche play-
sters vnto it, as may encrease
it, and so prolonge the time, to
thintent that he maye gayne
more moneye thereby: for
where soeuer we fynd but a lit-
le sparkell of dissension, we so
kindle it and set it on fire, that
it turneth into a great flame,
insomuche that where as be-
fore it might haue bene quen-
ched with smal trauayle, now
it is almooste vnpowre to
quench

agaynst rebellion.

quenche it.

Suche folkes as go about makers
of dissenti
on.
so wicked an enterpryse, do lit
le remembre Salomons woꝝ
des, where he sayeth thus: Prone. 6.

Six thinges there be, that oure Lords
God hateth, and the leuenth his soule
doth specially abhorre: Proudē hyꝑhe
lookes: a lpyng tonge: handes, that thede
innocent bloude: an hēarte, that forgeth
noughtie diuises: a fecte, that he readye to
runne vnto mischiefe: a deceptfull wyl
nelle, that bittereth spēs: and one, that
soweth discorde amonges bretherne.

Nowe therfore seing, that we
be all bretherne, partly by rea
son we professe one sayth, and
partlye that we all be boꝝne &
broughte vp in one countrey,
whosoener they be, I seke to
set vs at debate, they haue vp
I hatred of God agaynst the:
foꝝ suche (as Salomon hathe
told you) the soule of our lord

B. iij, God

God dothe bitterlye abhorre.
 Let them be wel assured, that
 albeit they be spared at Gods
 hande for a season, to thintent
 that they maye forsake their
 synne berpme, and hartely be
 sorry therfore, yet yf they walk
 forth in their wyckednesse,
 they shalbe payed home at
 length for altogether, & then
 bewayle the tyme, that euer
 they were borne: and say with
 Hieremye the Prophete: Cursed
 be the daye of our birth, and cursed
 be the tyme, that our mother brought us
 into the world; and woe be vnto vs for
 death, and shall not dye. This
 kynde of men doth continual-
 ly trouble to make strife, not
 only betwixt neighbor & neigh-
 bor, betwixt chudzen & their
 parentes, betwixt husbandes
 and

Jer. 10.

and their wiues, betwixt ser-
uauntes and their maysters,
but also betwixt subiectes &
their Prince, and encourage
them bothe to grudge at him,
to disobey him, & also to make
opē warre in the field agaynst
him. And to thintēt that they
may moue men moze easely to
such a mischeuouse enterprise,
they cloke the matter with a
goodly pzetense, and tel them,
that they intende nothyng e-
lles, but to deliuer the poore
commons from oppression, to
restoze them to their olde li-
berties, to cause the fermes to
be enhansed, to be lette for the
olde rente, and the common
pastures, that be taken in by
gentlemen, to be layd open a-
gayne, and to se that iustice be

The word
den of re-
bellen.

In exhortation

executed in all partes, where
as nowe moneye only (as thei
saye) maketh a mans matter
eyther good or badde, & who-
soever wyll speede hys suite,
must giue large rewarde, so
that the poore manne, be his
cause neuer so iust, shall haue
a fall. They tell them besyde,
that euerye man is bounde to
loue his countrey, and to seke
for the preservation thereof, &
the good state of it do not de-
caye by meanes of euil rulers
& counseylours. As for their
Princc (they saye) they wyll
dye and lyue with him, & they
meane no moze harme to him,
then they doe to their owne
soules. Be not these I praye
you goodly paynted wordes
to blynde the symple people
with.

against rebellion.

withall, yea and able to make
men thynke and saye to, that
suche folke meane well, & are
faythfull Englishe menne, and
tenderly loue their contrye.
But it shalbe wisdom for eue
rye one of vs herein to folowe
the example of the great wise
man *vlysses*, who saylynge by a
daungerous sea, wherin were
certayne mōsters called *Sirenes*,
(whych were wont with their
swete & pleasaunte songes to
allure the passengers to ap
proche vnto them, and then to
drowne them & their shippes
to) both caused hym selfe to be
fast bounde to the masse of the
shyppe, & also with waxe stop
ped þe eares of all his felowes,
that were in companie wyth
him, to thintent that neyther

Homer.
libr. 12.
Odyss.

B. v. he

In exhortation

he, nor they should fall in anye
peril by hearing of their swete
boyces. For yf we suffer oure
eares to be open, and let suche
gaye glosynge woordes enter
thereat, we shall surely be de-
ceaued, as they be, that heare
the sugered boyces of the sires
nes, & shall runne or we beware
into extream danger, bothe
of bodye and soule. For these
folkes because they haue, caste
away the feare of God, which
worketh in mens hartes hum-
ble & deuote obedience to god &
their Prince, and also are ey-
ther so desirous of honour, or
so farre forth gone in obstinat
heresye, that they passe not.
what wickednes they attēpt:
they runne forth headlyng to
all kynde of mischiese, and be-
cause

**The faulty
ness of re-
bellion.**

agaynst rebellion.

cause they loue well to haue
company, they trauayle by all
meanes to drawe other wyth
them, & to make thē as madde
as they them selves be: And to
thintent they may more ease-
lye wyne them, they fall to
flatter thē, & so (as the cōmon
prouerbe is) wolth saye woo-
des wold make fooles fayne, &
tel thē one thing, whē they in-
tend another, & saye they seke
their welth, whē in dede they
seke their destructiō: for it hath
bene a cōmon practise alway-
es amōges ꝑ captaynes of re-
bels, to giue the simple people
gaye wordes, & so subtile dis-
tes to entyce thē to myschiese.
Therfore let al subiectes, whē
soeuer they are by anye suche
cursed counseyle prouoked to
rebellion,

rebellion, and that they heare
 þ author's thereof utter suche
 goodlye saye wordes to per-
 swade them, thynke verelye
 that those men are the deuyls
 ministers, and that they mynd
 nothyng els, but the destructi-
 on bothe of their Prince, and
 their contrye to. But here let
 vs consider, yf their purpose
 were good, as thei wold make
 menne beleue, whether they
 ought to go aboute by force &
 rebellion to bringe it to passe,
 or rather to suffer theyr wrong-
 es patiently, and praye God
 hartely to reuenge them, yea
 and with an humble hart con-
 fesse, that such plagges are iust-
 lye fallen vpon them for theyr
 offences, and earnestly beseeche
 God to pardon them, and to
 deliuer

agaynst rebellion.

delyuer them from miserie,
when his wpll is: for our lord
God sayeth vnto all suche, as
are wrongfully oppressed, that
they muste referre their wronges vnto
him, and he wpll reuenge them: And
call vpon him in their tribulation, and
he wpll apde and comfort them. But
of this I purpose hereafter to
speake moze at large. And
nowe wpll I first bryeflye note
both in what poyntes rebell-
ion consisteth, and also the cau-
ses, that moue men specially to
rebellion, & then se whether
there be any cause at all, that
oughte to moue them in anye
wyse thereto.

There are thzee poyntes,
wherein rebellion agaynst a
Prince chiefly dothe consiste:
murmur and grudge of mind,
malitouse and sclaunderous
wordes,

Rom. 13

Psal. 49.

Three
poyntes,
wherin
rebellion
standeth,

wordes, and open force of armes and violence: Of the first growe priuie conspiracies, & misconstruing of all matters: of the seconde false rumours, and raylynge libelles: of the third mortall warre and cruel bloudesthed.

The causes of rebellion.

Polit. 5.

The causes that specially moue men to rebellion, as the excellent and greate learned Philosopher Aristotell writeth, are lucre, losse of goodes, honoure, dishonoure, welth, feare, contempt, and diuersitie of maners or contryes, where vnto we may very well adde, the diuersitie of opinions and religion.

And now we to beginne with the first cause, and so to come to the rest in order, those that

for lucre and gayne make rebellion, are of two sortes, eyther they be pooze and desyre to waxe riche, or els they be riche, and are not cōtented but still wold haue moze, & thinke them happiest, & are richest, so that theyr myndes are alway vnquiete, & care not by what meanes they get goodes, so they may be satisfyed.

Suche folkes ostentymes do make sedition, thinkinge therby to come to theyr purpose. For the pooze trust to be made riche by the spoile of the welthye, wherevpon a great nombre of late yeres not only in forreyne realmes, but also here at home amonge vs be- inge blindely perswaded, that all mens goodes ought to be
common

Lucr.

poore
men.

The re-
beller of
riches
folke.

common (which is an opinion most wicked and damnable) thought they shulde do god highe seruice, if they ridded al gentlemen out of the waye, robbed them of theyr riches, and made euery man equall with other.

Rich
men.

The riche likewise, whose hartes the vncurable disease of couetousnes hath so sore infected, because they can no otherwise comie by more riches, laye theyr heades together, and with folye so flatter them selfe, that they thynke with a litle money to make so many men, that none shalbe able to resiste theyr pestilent purpose, and so shall they get more richesse vpon one daye. then they had gathered all their

agaynst rebellion.

theyr life before.

Other there be, þ̄ for losse
of goodes, as for that thei haue
bene, or are with taxes and
tributes sore oppressed, do de-
esperatly aduenture to make
rebellion, and will eyther by
force ease them selves of suche
oppression, and wyne theyr
libertye, that they hope for, or
elles loose all that they haue,
and theyr lyues to.

Losse of
goodes &
oppression.

Some folkes are so ambi-
tious, þ̄ all be it percase they
be worthe no honoure, yet
will they seke alwayes possi-
ble to comme by honour, and
whē no way els can be found,
whereby they maye acheue
theyr deuelyshe desire, runne
they headlyng to rebellion, &
eyther with wickednes will

Ambitious
& desyre
of honours

C. i. they

Inception

they wyne the hōse (as the
prouerbe is) or els loose bothe
the hōse and the sadle to, to
theyr bitter confusion.

**Losse of
honour.**

Agayne manye there be,
that when they haue bene in
great honour, and be cyther
throughe theyr owne deme-
rites, or otherwise depriued
thereof, are so sore bitten by
the stomake, that nothyng is
there, that canne contente
them, but they fume and frete,
and fare like madde men, in so
muche & being weary of theyr
lyues, they care not what be-
come of them, and muche ra-
ther hadde they aduenture
some wicked enterpryse, and
therein to dye, then longer to
lyue in suche heauye miserye,
& often repete thei with them
selles

agaynst rebellion.

felles thys sentence of Cicero: *Epist. 3a*
when a man is not, as he hath *li. 6. ep. 3*
bene, there is no cause, why he
shuld desyre to lyue, and then
go they forwarde in theyr stra-
tike folpe, & settinge all vpon
sixe & seuen, thinke to be reuen-
ged by trayterous rebellion.

Certayne are there, that
welth maketh so wanton, that
they wishe for warre to proue
theyr valiantnesse, and they *warre*
counte peace to be cause of
ydlenes, & that it maketh men
hodipekes and cowardes.

Therefore (saye they) menne
must haue warre for the triall
of their manhode. Suche fol-
kes when they can pike anye
pretēsed quarel agaynst their
Prince, they thynke it but a
pastyme to make sedition.

C. ii. Some

In exhortation

Fear of
punishment.

Some also haue there bene
in the worlde, that for feare of
punishment for their offences
committed, became rebelles, &
much leuer had they to fight
it out, then to fall into the han-
des of those, that had auctho-
ritie to punish them: and be-
cause they were well assured,
that yf they were ones taken,
they shuld dye some shamefull
death, coured it better to take
their aduenture in the open
felde, & rather so to dye wyth
honour (as they thought) the
both to be pined in prison, and
also to suffre deathe wth shame.

Sometyme rebellion chaun-
seth, by reason that the prince
is a person of no good qualiti-
es, but is peraduenture defor-
med, or croked, or hath lytle
wytte

witte and lesse experience, or
 is a cowardly captife and da-
 starde, or is corrupted with al
 kynde of byce. For when the
 subiectes playnely perceau
 these defautes in the Prince,
 they begynne to contemne &
 despyse hym, and muche desy-
 ryng to haue a chaunge, they
 fall to make insurrection, and
 eyther by open force, or priue
 conspiracie they seke to rydde
 hym oute of the waye, tru-
 syng there by to gette them
 a better gouernoure: for so
 was both *Sardanapalus* spynnyng
 amonge women. slayne, and
Denys the lesse also because he
 was a *Dion* harde, by *Dion* with
 thadupse of the people killed.

Arist. Pol
 lib. 3.

Manye tymes also ariseth
 sedition, by meanes that men

C. li. be

Diuersitie
of man-
ners and
countries.

be of diuerse maners, diuerse
contries, and diuerse sortes of
religion: for euery man loueth
him, that is lyke in conditions
to him selfe, and hateth the con-
trary: so that faythfull frends
wyl spyngeth of likelynes in
maners: for whoso euer is not
delited wyth suche fantasies
as we be delited with, we can
in no wyse hartely loue hym.

The same happeneth among
ges suche, as be of diuerse con-
tries: for it hath oftentimes
bene sene, that in cities where
two sortes of people be yug of
dyuerse nations haue dwel-
led, because that one could not
beare another, they haue cau-
sed notable sedition, as we
reade of the Troezenians & Achaeans
in a citie called Sibonis, and of the
Jewes

Jewes and Gentyles in Hierusalem, & of the Catanianes and Siracusanes in Sicille, of the Scottes and Pictes in Scotlande, and of the Saxones & Britones here in Englande.

The same cometh often to passe, when as menne be of diuerse opinions, concernynge their sayth and religion: for al be it that many other matters make one to hate another, yet nothing is there, that bredeth so deadly hatred, as diuersitie of myndes, touching religion: whych thyng caused many notable and cruell comotions in the noble citie of Alexandria.

And yf it so be, & the Prince be of one sayth, and manye of hys subiectes of another, al

Diuerstie of opinions and religion.

C. liij. though

though he be neuer so good a ruler and gouernoure other-
wile, yet can they by no mea-
nes fauoure him, by reason of
his religion, but soze grudge
and repine still at hym, & stu-
dye alwayes that they can, to
withdrowe the heartes of all
men from him, and at lengthe
when they se occasion, openly
rebell agaynst hym.

Thus haue you heard howe
lye the speciall causes, & moue
men to rebellion. Then let vs
nowe wel weye, whether any
of these, or anye other, that a
man can ymagyne, oughte in
anye wyle to make men aryse
& rebell agaynst their Prince
and gouernoure.

If men be pooze and nea-
dye, and thynke they haue
wronge,

wronge, because they haue no
more good, and therfore wyl
by force wyfte for them selves,
and hazarde their lyues ra-
ther, then they wyl lyue anye
longer in suche pouertie, such
haue forgotten God, and do
not remember, that our Lord (as **Pro. 10. 1**
Salomon saith) made both, & rich
and the poore. And this they must
cōsider, that there be degrees
in euery cōmon welth, whiche
be necessary for the good state
thereof: and some be higher, &
some be lower, as it pleaseth
God to appoynt them, & the
one canne not lacke the other.
For lyke as in a natural body
there be some mēbers of more
excellencie then the rest, part-
lye for the preservation of it &
partly for & beautifying ther-
of.

Rebels
of poore
men for
lucres and
riches.

Pro. 10. 1

C. v. of:

of: So there be in euery realme and common welth ryche and pooze, gentlemen and simple, rulers and subiectes. And euerye one are placed in their degree. And as necessarie is it for the pooze to haue men of hygher estate to defend them from the assaultes of their enemies, as it is for men of honoz to haue pooze men to toyle & trauayle for them: for we see, that the hyghe trees in euery forreste do defende the vnderwoode from all stormye and violente blastes. And albeit þe perccace great men sometimes do not defende the pooze, as they wuld do from wronges, but rather doe them wronge them selves: yet let the pooze praye God to amende them, & by

by that meanes leke for reme-
dye, and not reppne agaynste
them, and so be disappoynted
of all remedye. Besyde thys
pooze men (me thynke) shulde
be ryghte glad of their estate,
seyng that they be much more
farther from daunger, then
great men be, as dayly expe-
rience doth teache them.

Agayne yf they would wel
weye wyth them selfes, for
what purpose menne be made
pooze by the hande of God, &
that manye good folkes are
pinched to pouertie to proue
their patience wthall, to thin-
tente that they maye be more
perkyte: and many euyl to are
punished therewith for theyr
synnefull lyfe to make them a-
mende, and that god alwayes
doth

Dothe all for the beste, and ma-
keth men either riche or poe,
as he knoweth is mooste mete
for them, they wold patiently
suffer their pouertie, & thanke
God hartelye for it, and of the
miserye that their bodies are
bewrapped with, they wold
make a soueraygne medicine
to heale their sicke and sinfull
soules withall. And if they
woulde learne this one lesson
of saynt Augustyne, & practise
it, I doubt not, but they shuld
make their punishment me-
dicinable. The lesson is this.

Super

Psal. 99.

- „ **W**hyf some of thou wepest, wepe with de-
„ uotion, wepe not with grudge, nor wepe
„ not with any token of stubborne pride;
„ whyf wepest thou I praye thee: because
„ thou sufferest paynfull misery. That is a
„ medicine for thee, and no punishment;
„ It is to correcte thee, and not to damage
„ thee: So not aboute to putte the scourge
„ from

agaynst rebellion.

from thee, yf thou wilt not be put from
the heritage of heauen, whpch is prepa-
red for thee. And agayne he sayth
in another place thus: Lette not
thy pouertie agreue thee, because thou
can spnde nothynge, that is so riche as
it. ffor what treasure can be compared
with heauen, whpche is the reward of
pouertie? And **S. Chrysostome**
sayeth: None is richer then he, that
wyllyngly loueth pouertie, and embra-
ceth the same wpth a gladder and ioyfull
heart. Therefore let suche as be
in pouertie, learne to suffre it
patiently, and quietly beare
suche tempoꝛal punishment, &
they maye be rewarded ther-
foze eternally. And whensoe-
uer their deadly enemy the de-
uill dorthe make the grudge at
their pouertie, & moueth them
eyther by robbynge, oz by re-
bellion to seke for ryches, let
them remembꝛe, that yf they
eyther

De act.

Apo. 1. 3. 7.

28.

Epist. ad

Heb. 11.

13.

22

22

eyther robbe their neyghboꝝ,
 oꝝ rebel agaynst their Prince:
 firste their bodieꝝ by the lawe
 shall iustly be put to most vyle
 and shamefull death, and after
 their cursed soules, that haue
 wroughte suche wyckednesse
 agaynst the expresse commaũ-
 dement of God, shalbe by most
 horrible seendes perpetually
 pynned in hell. But some synful
 wretches will not let to saye,
 that for an howre hangynge
 they wyll not lyue in care all
 their whole life. Such misera-
 ble folkes I feare me (I praye
 God they do not) thynke that
 their bodyes and soules dye
 both together, and that there
 is no other lyfe but thys: But
 alas they shall synd after their
 departyng hence suche a lyfe,

agaynst rebellion.

or rather suche a myserable
Death, wherin they shall conti-
nually dye, and neuer be dead,
insomuche that they shall most
wofullye crye: wo be vnto vs,
that when we liued in þis world
passed, we wold neuer thynke
vpon this worlde, that was
then to come. wherfoze lette
menne that eyther be bozne in
pouertie, & so cōtinue, or haue
bene riche, and by their misde-
menour are fallen into pouer-
tie, remembre these lessons, &
so shall they wel perceaue, that
neyther ought thei to grudge
at their pouertie, whyche is
sent thẽ for their soules helth,
nor go about to spoile, or make
rebellion. which be playnly a-
gaynst the cōmaundemente of
God: for he sayth, Thou shalt not
Reale

„ **steale or robbe.** And saynt **Paule**
Rom. 13. sayth: That every man ought to obey
 „ higher powers, because they be ordey-
 „ ned of God: and whosoever withstandeth
 „ the power, withstandeth the ordi-
 „ nance of God. If they then wyl
 „ withstande Gods ordinaunce,
 they wylstell with their bet-
 ter, and shalbe shortly over-
 thowen to their great confu-
 sion. For what became of the
 beggerly armye of *Viriatius* a
 thefe & a robber: Albeit that
 they (because they were poore
 and loked to get goodes by re-
 bellion) wroughte muche wo
 to the Romaynes, agaynste
Oros. lib. whome they rebelled, and soze
5. Cap. 4. spoiled the noble countrey of
 Spayne, yet at lengthe were
 they by *Fabius* overcome, and
 their capayne by the traynes
 of

of his owne men was murdered. We reade also of a greate nombre of slaues, that rose in Sicilia who beinge perswaded, & by rebellion they shulde bothe wyne their libertie, & also become riche men, made a soze commotion, and soze troubled the countrey of Sicilye, and some partes of Italy to, wher they hadde a great nombre to ioyne with them. But in conclusion they were rewarded accordyngly: for at a towne in Italye called *sinuessa*, iiii. thousand of them were killed, and at *Minturne* an other towne in Italye foure hundred were hanged. Such lyke lucke had the poore slaues, that rose in Sicillie, when *Rutilius* was Consul: for when *Rutilius* had taken

Cros. lib.
5. ca. 9.

An exhortation

Taurominium and **Aina**, two of the strongest holdes, that the rebelles had to succoure them, there were slayne aboue .xx. thousande of these slaues and rebelles. The cause of whych warre

” (as **Orosius** writeth) was miserable
” and wretched: for pf (as he sayeth)
” these slaues had not bene resisted, thep
” mapsters and rulers had bene utterly
” budone and destroyed. And yet neyther
” part had any cause to triumphe: for both
” in the greates and heauy miseries, that
” this warre brought with it, and also in
” the vnlucke gapne that was gotten in
” the victorie, even those that wanne the
” victorie, hadde as greates a losse, as those
” that lost the fild. Wherefore no
cause hath anye man to rebell
for pouertie sake, and thereby
to make him selfe riche, seinge
that pouertie is the waye to
perfection. (as I sayd before)
and

agaynst rebellion.

and rebellion leadeth a man
to destruction of both body &
soule: who then is so madde,
or hath so lytle regard of hys
owne helth, that wyll forsake
that state, whych God hath
sent him for a remedy, where-
wyth to saue hys soule, and by
vnlawfull meanes seke for
state, that the deuyl dysueth
hym to, therby to damne hys
soule.

As for riche men yf they re-
bell to encrease their ryches,
their cause surelye is muche
worse then þe cause of þe pooze,
whych is (as you haue heard)
very nought to: for suche haue
no neade at all, as the pooze
haue, except we cal those nea-
die, that are neuer contented,
and so all couetouse wretches
D.ij. may

Rebellis
of riche
men to en-
crease
their ria-
ches.

In exhortation

may be wel called neady. But
these folkes haue no neade to
seke for liuynge, because they
haue ynough, or elles a great
Deale to muche. And yf they
hadde neade, yet neade is no
cause (as we proued befoze) to
moue a man to fall to rebell-
on, for albeic that gready ga-
ping for godes is daingerous,
And all they that desire to be riche (as
1. Tim. 6. wytnesseth Saynte Paule)
fall into temptation, and into the devils
„ snare, and into many bayne & nopsome
„ despises, wherby dyscure men downe to hit
„ ter ruine and destruction, yet those
that by violence trauayle to
be riche, shall at lengthe loose
their riches, and become poze
or they beware. for the ho-
ly Prophete sayeth, wo be to thre
Esa. 33. „ y spoyleth men by force, for thou shalt be
spoyled.

spopled. And Abacuc the p^{ro}phete sayth lykewyse, That be- Ier. 2.
cause thou haste robbed muche people,
they that shal remayne, shal robbe thee.

And besyde this al riche folke
that by reason of their grea-
de desire are moued to make
commotion, shoulde consider
with them selles. that the go-
uernement of a p^{ri}nce is the
sauegarde of all their riches:
for when gouernement is ta-
ken awaye, the lawes are tro-
den vnder mens fete, and eue-
ry seditiouse personne will do
what hym lyketh, because he
feareth no punishmente. So
p^{ro} robbery then shalbe thought
wel gotten good, and he that
hath mooste p^{er} he be feble and
faynte harted, shall worstlye
haue leest, and he that hath no

D. iij. thing

thyng, yf he be stronge & cou-
ragiouse, shall sone become a
ryche man. Then is it not bet-
ter for riche men euermore to
beware of rebellion, and so qui-
etlye to enioye that, that they
haue, then for greedynes of
gettyng more by some mis-
cheuouse enterpryse to loose
all þe they haue. For he were
a very foolish marchaunt, me
thynke, that when he passeth
by the sea, & hath a fayre wind
to dzyue him to the comon ha-
uen, where he shoulde arriue,
wold leaue his comon course,
and trustyng that by saylyng
throughe a certeyne daunge-
rous sea, he shuld come to a co-
trye, where he shoulde fynde
muche riches, and althoughe
he were in maner assured, that
in

in that peryllous passage he
 shulde drowne his shyppe and
 hym selfe to, yet wold he adue-
 ture, and so loose all the sub-
 staunce, that wyth great tra-
 uayle he had gotten before.
 Wherefore all they that by re-
 bellion seke to be riche, seke in
 dede to be pooze: Insomuche
 that suche haue no cause, why
 they shoulde rebell, but greate
 cause haue they, why they
 shuld by all meanes auoyde re-
 bellid, both for that they most
 greuously offende thei lord
 God therby, & also that when
 soeuer it chaunseth they stand
 in daunger of loosyng all that
 they haue, and thei lyues to.
 And as for ryches, seynge it
 oftentimes hurteth manye þ
 haue it, and that it is a greate
 D. iiii. care

care both safely to kepe it, and
godlye to bestowe it : I mer-
uaile, that men eyther make
so much of it, or wyll by vn-
lawfull meanes go aboute to
get it. For saynte Augustyne

Augusty.

epi. 140.

sayeth, That yf we lacke worldly ry-
ches, let vs not be wretched wags seke
it here in this worlde, and yf we haue it,
let vs by good dedes buye it by in
heauen. Whych thyng consyde-
red, let all riche men contente
them selves with that, & they
haue, and care moze for the
well bestowyng of it, then for
the gettyng of moze, and al-
way beware, that neyther by
rebellion, nor by no other vn-
lawfull meanes they seke for
ryches.

But now let vs see what
cause they haue to rebell, that
be

agaynst rebellion.

be soze oppressed with taxes,
and tributes, with pollynge
& pilling, with rentes rayled,
and with pastures enclosed:
such perhappes haue cause to
complayne, but no cause at all
to make rebellion: but put the
case that þe pꝛince be a nough-
ty man, and so soze infected wth
the sinne of couetousnes, that
he passeth not howe he come
by money, so that he haue it, &
so polleth the people with soze
subsidies to satisfie hys vnfaci-
able auarice withal, must men
therfoze being thus piteously
pylled, reuenge their owne
quarell, and rebell agaynst
hym, and goo aboute so to set
thē selves at libertie, oz rather
putte their whole matter to
god, & pray to hym earnestlye,

D. v. to

Rebellis
for oppres-
sion in
hope of li-
bertie.

to be their succoure. For it is
 wrytten of the chyldezen of Is-
 raell, when they were in Ae-
 gypte, and were in intollera-
 ble labour and trauayle very
 sore afflicted by Pharaon, king
 of that contrie, howe that they
 went vnto hym, & complained
 of their greife, & made humble
 requeste, that they myght be
 moze easely delt with, but no-
 thinge got they at his hande,
 but a frowarde answer: And
 albeit that they coulde haue
 no remedy, yet wold they not
 rebell agaynst hym, but went
 to Moyses and Aarō, & made
 their cōplaynt to them, & said:
 Oure lord loke vpon vs, and iudge our
 cause; hy reason wherof Moyses sayd
 to god; why lord best thou suffre thy
 people thus to be troubled? Then sayde
 oure lord god to hym agayne: Tell
 the

Exod. 5.

Exod. 6.

Agaynst rebellion.

the children of Israell, that I wpll both
leade them oute of the paynfull prison
of the Aegyptiās, wherin they be so sore
afflicted, and also deliuer them oute
of their thaldome and bondage,

If men that be vnder an euill
prince, wolde earnestly weye
this storpe, they might learne
two profytable lessōs of it: one
to make their complaynt to h
prince, and humbly desire him
to relieue them, and not by
force to resist him, and rashely
to rebel agaynst him: another
to committe their matter to
god, and complayne to hym,
and truste suerly, that he will
at lengthe deliuer them from
their trouble, as he dydde the
chylzen of Israell. Agayne h
chylzen of Israel, when they
were made slaues to Chusan *Judic. 3.*
Rasathaim the kyng of Mesopot
1474.3

2nd. 3.

1. 2. 3. 4. and lyued vnder hym in
soze seruitude the space of. viij.
yeare, they went not about to
ryse agaynst hym, and so to de
liuer them selves oute of bon
dage, but called to **GOD** for
helpe and succoure, and he de
liuered them by the helpe of
Othoniel. And after that like
wise whē they were brought
into bondage by Eglon, the
kyng of Moab, and lyued vn
der hym in great thraldome &
misery. xliij. whole yeares to
gether, they made no insur
rection agaynst hym, that by
that meanes they myghte be
deliuered, but humblye suited
to **GOD** for ayde: who merci
fully lokyng vpon them, deli
uered them by the handes of
God, the sonne of Gera.

where

wherefore yf it chaunce at any
time, that an euil Prince hath
the gouernement of a realme,
let the people first make theyr
humble petition to the prince,
and beseeche hym to be fauou-
rable to them: and yf that wyl
not auayle them, to seke then
to his counseyle, and cōplayne
vnto them, desyring them to
gyue him good aduertisemēt
and entreate hym to be good
to hys subiectes: for ostentym-
es good counseyle maye do
much in suche a cace. And let
them neuer contrary to gods
wyl & pleasure, eyther iudge
of their Princes cōditions, be
cause God is his iudge, nor se-
ditionally lyfte by theyr swoy-
des agaynst hym, but folow-
yng the example of the chyl-
dren

In exhortation

Men of Israel, let them wholy
referre their cause to God, &
make their humble petition to
hym to be relieved, and they
shal vndoubredlye at his handes
haue remedye. Furthermore
it were wyledome too
thinke, yea & we must needes
beleue it to, that Princes are
appoynted by God: for Salo-
mon sayth in the person of wis-
dome, which is God him selfe,
That by me kynges haue their rule.

Princ. 3.

And then to ponder wel with
our selves, for what purpose
God hath sent vs suche a wic-
ked prince, whether through
our noughtye lyfe we haue de-
serued to haue such a nough-
tye ruler, or if God hath suf-
fred him to reygne ouer vs for
a trial of oure patience. If we
haue

haue deserued by our nough-
 tye Demeanour to haue suche
 one, as it may well be, that we
 haue, (for Job sayth, that god sen-
 deth a noughty dissembling ruler for the
 synners of the people) then let vs do
 penance betyme, and by ser-
 uent prayer aske God hartely
 of pardon, & desyre hym, that
 whē he hath wel punished vs,
 to be merciful vnto vs, and de-
 liuer vs from our misery, & al-
 way earnestly beseeche hym to
 giue þ prince grace to amend:
 for so shal we both helpe to sa-
 ue him, & our selves to. Agayn
 if such one be suffered to rule o-
 ver vs for a trial of oure pati-
 ence, the leest we loose our pa-
 tience, & the rewarde therof. W-
 al, let vs patiētly beare him, &
 by patient suffringe encrease
 our patience. Furthermore yf
 so be, that

Job. 34.

In exhortation

be, that we be by him so sore af-
flicted, that we can not possi-
bly beare suche a burden anye
longer, then muste we call to
God for helpe and comfourt. At
whych tyme wythout doubte
he wll saye thus: For the misery
that the needy suffre, and the lamentati-
on that the poure make to me, I wll
now aryse. And so (as Job sayeth)
he wll deliuer us from our oppression.
In suche aduersitie we maye
not loke to be deliuered, when
we wil our selves, but we must
tary Gods pleasure, haupnge
sure trust, that he will deliuer
vs at length: for Salomon
wyrteth thus. Tary for thy Lorde
God, and he wll delpue thee. A yke
as the husbandman by a by af-
ter he hath sowen his ground
lokethe not to reape the frute
thereof

psal. 11.

”

Joh. 36.

”

psal. 20.

”

agaynst rebellion.

therof in all haste, but tarieth
for a season: So we, when we
haue made our petitiō to god,
we muste patiently abide his
pleasure, and he wyl surely
send vs succour, when he shal
thinke it moſte conuenient for
vs. Thus by prayer and pa-
tient suffringe shall we obtain
oure purpose: And not onely
that, but shalbe highly re-
warded to at goddes hande
for our godly patience. Ther-
fore all such as are for a season
wyth sore paymentes or wyth
enhanſed rentes, or by any o-
ther meanes sore oppressed,
let them neuer by vnlawfull
wayes ſeke their deliuerye, &
ſo be the cauſe of their owne
deſtruction, ſeynge that they
maye be well aſſured, that by

E.i. prayer

In exhortation

prayer and patience they shal
not only haue their requeste,
but also greate thākes of god,
to whose wil they holy betoke
thē. for yf a man were set fast
in a close prison, and there soze
pāged with painful tozmētes,
the same man yf so be, that he
had a sure promise of hym, &
had authoritie to deliuer him,
that he should not only come
for the therof at a certein day,
but shulde besides haue some
liberal reward to recompence
his greuouse punishment, &
he hadde so patientlye borne,
were he not then woꝛse then
madde, if he would go aboute
eyther to fight with y gailour,
auenturing with y leoperdie
of his lyfe to get out by strong
hande, oꝛ els to digge vp the
foundati-

agaynst rebellion.

foundation of the prison, or
to breake out, & so perhappes
fall in hazarde of hanginge
wherfoze whosoever is thus
troubled, and longeth for the
day of his Deliuery, let hym
passe on þ tyme wyth patience
for a whyle, and take good
comforte in his care, because
he is assured, that god wyll at
lengthe mercifully delpue
hym. But some men wyll say
percase we shalbe deade, or þ
day come. It may be so in veri
dede, and therfoze muche lesse
nede they to passe for their tri
bulation. For yf death come,
then shall they be not only of
good comforte, because they
haue bozne their trouble pati
entli, but also glad of their pay
nes passed, because þ then shal
C.ij. they

they be rewarded for them.
 Yet som there be, into whose
 heades these thinges wil not
 syncke, but they saye styl, why
 shulde we be obediente to a
 noughty prince, or why shuld
 he haue al, and we littel or no-
 thing. These haue not lerned

1. Pet. 2. S. Peters lesson, that men ought
 to obeie not only good godlye princes,
 but also such, as be thirwed & rigorous.

For þ is verpe comendable, yf
 a man suffre trouble, and that
 wrongfully to, because he kno-
 weth the same to be accepta-
 ble before GOD. For they
 haue not redde the fable of þ
 belye and the other members
 of þ body, which Menenius Agrippa
 recyted vnto the people of
 Rome, when as they beganne
 to rebel against the consules and
 chiefe

Liu. Dec.
 1. lib. 2.

chiefe rulers of þ̄ citie, & were
 al ready gathered together in
 the hyll called *Auentine*, whych
 fable is wrytten in *Liui* after
 this sort. At such tyme as the
 membres & partes of the bodye
 did not, as they do now agree
 altogether in one consent, but
 euery membre vsed his owne
 counseyle, and coulde speake
 for hym selfe, the reste of the
 members muche grudgyng,
 that by their care & trauaile
 al thynges shuld be soughte &
 gotten for the belies vse, and
 that þ̄ bely shuld do nothinge,
 but lye at his ease in the myd-
 dest of them, and enioye suche
 pleasures, as they had prepa-
 red, conspired, and agreed to-
 gether, that from thence forth
 neyther the hand shulde lyfte
 C.iiij. the

„ the meate to the mouth, noz
 „ the mouth shoulde receaue it,
 „ noz the tethe shulde chowe it.
 „ Wherefore whyle as for thys
 „ displeasure, they went aboute
 „ to tame the bely with hunger,
 „ all the members and partes
 „ them selves, yea and the whole
 „ body sh, was in a maner clean
 „ consumed. Wherbypon it well
 „ appeared, that the ministerpe
 „ and seruice of the belye is not
 „ ydle or bayn, but that it nouris
 „ eth þ other partes, aswel as
 „ it is nourished it selfe, because
 „ it spreadeth abroade into all
 „ partes of the body the bloud,
 „ whych is cause of our life and
 „ strength, and the same when
 „ the meate is digested, is diui
 „ ded into the waynes to. Thus
 „ telleth Luie.

Christes discipple, and I praye ..
 God I let at nought all thyn ..
 ges visible & vnuisible, to thin ..
 tent I may wyinne my Lorde ..
 Iesus Christ. As for burning ..
 in a hoate fyre, as for to be hã ..
 ged vpon a crosse, to be assaul ..
 ted of wylde beastes, to haue ..
 my bones all to wyinched and ..
 frused, to haue my membyres ..
 cut all in peaces, to haue my ..
 whole body grounden with mil ..
 stones, yea and to haue all the ..
 tormentes, that the deuyl can ..
 deuyle, to fal vpon me, I passe ..
 not, so that I may wyinne my ..
 swete sauour Iesus Christe. ..
 Here you maye perceaue the
 stout courage of Christes
 myghtye champion, & the sore
 bruytes that he was mooste
 gladde to abide for the obrep.

G. iiii. nyng

Euseb his
sto. eccle.
lib. 4.

nyng of that heauenlye victo-
rye. For he knewe, that after
this sort only shulde Christes
souldiars syghte. And wyle
dyd the holy and blessed mar-
tyr Polycarpus, when men were
sent to take hym, and to bring
him to the offices of that coun-
trye, that he might be tozmen-
ted for Christes sayth, came
Downe to them, & with a plea-
saunt and mild countenaunce
talked wyth them, and com-
maunded a table, and greate
plentye of meate to be prepa-
red for the, and prayed them
to eate & make good cheare: &
Desyred them, that in y meane
season he mighte haue licence
to praye. whych done, he dyd
not resiste them, nor wente a-
bout to prepare a companye
of

of men (whych he being so wel
 loued in that countrie, might
 belike easely haue done) to
 fight wth them, & so to saue
 him selfe from theyr tormen-
 tye, but most mekely & gent-
 ly wente he forth with them,
 and after longe talke, that he
 had with the officers, as tou-
 chynge hys sayth, most frely &
 frankely in a greate audience
 of people defended it. where-
 upon all the people cried, this
 is the greate doctoz of Asia, the
 father of the ch^risten men, and
 y^e destroyer of our Godd. Let
 hym be burned quicke. So
 when the fyre was made rea-
 dy, he most wyllyngly lowsed
 hys gyrdell him selfe, and put
 of his clothes. And when they
 would haue nayled hym faste
 to

to the stake: no, sayd he, let me
alone, as I am. for he that gi-
ueth me strength, to endure
the hoate flames of fyre, wyl,
I doubt not, gyue me grace
stedfastly to stande by it with-
out anye naylinge. So þ they
dyd not nayle him at all, but
onlye bounde his handes be-
hynde hym. That done, he
made his seruente prayer to
GOD. Whiche oncs ended,
they set the stake of woode
on fyre, where was sene a
wonderful miracle. for þ flame
of fire lyke to a sayle clothe
puffed ful of winde, compassed
his body much like a vaulte,
and his fleſhe within was like
burnynge golde. And there
was felt a swete odour com-
myng from hym lyke fran-
kensence

An exhortation

lye killed, and the other by a
conspiracye murdred in the
common counseyle house of
Rome. Therefore ambition
may be wel compared to a vi-
per, whose belly the yonge vi-
pers, that she hath conceaued,
eate oute, and so destroye her.
For euery ambitious wretche
that seketh by sedition to ob-
teyne his purpose, when he
hathe conceaued his trayte-
rouse diuises, & goeth aboute
to put them in practise, he ac-
cording to the vipers exam-
ple is by the same broughte
to his destruction. So dyd it
happen to Absalon in old time
whych hauyng a very ambiti-
ous mynde, sought by al mea-
nes possible to withdraue the
hartes of the people from his
good

*Aristot.
lib. 6. de
hystor. as
nim.*

2. reg. 15.

good godlye father king Da-
 uid. And standynge at the en-
 trynge in of his fathers gate,
 said vnto euery one that came
 „ thither as a suiter: of what ci-
 „ tie arte thou, or what is thy
 „ matter. Wherby when he had
 „ hearde, me thinke (quod he)
 „ thou sayest good reason: but
 „ alas that I were a iudge, that
 „ al men that haue anye matter
 „ in suite, might come vnto me
 „ to thintent, that I might giue
 „ iust iudgement in his behalf.
 And vnto euerye one þe came
 vnto hym, and sayst hym, he
 put forth his hand, and not on-
 ly louingly embraced him, but
 kyndely kyssed hym to, suppo-
 sing by that meanes to winne
 the heartes of the people.
 Wherbye done, he gathered a
 great

agaynst rebellion.

great armye, and made rebellion agaynste his owne naturall and most lounge father, thereby to dispossesse him of his crowne, But in the fildes a great nombre of his menne were slayne, and he hym selfe rydyinge throughe a thicke woode, was taken betwixt 2 bowes of a tree, and piteously hanged by the heere of hys heade. So that throughe hys presumptuousse ambitio, whiche he thoughte to satisfie by rebellion, he came to a miserable & wretched end. Wherefore all ambitiousse folkes, that adventure suche cursed enterprises, let the loke for the lyke, yf they take not hede, & beware betyme. For what broughte the wretched tyrante *Maximus* to vt.

In exhortation

Socrates
lib. 5. hist
ecclesiast.

to better ruine, but that in the
Emperoure Theodosius dayes,
when valentinian (to whom the
pire of the west partes apper
teyned) was but a childe, he
made a soze rebellion, & was
in good hope by force of ar
mes to obteyne the imperiaall
crowne. But Theodosius the m
perour being at the same time
in the East partes, soze agre
ued with those newes, gathe
red a great power to fyght a
gaynst this rebellious tyrant
Maximus. And came in al haste to
Helane, where the tyrante
was. Then the souldiars of
Maximus hearpyng of the comyng
of the imperour Theodosius, were
soze affrayed of the matter, &
strepyght waye toke Maximus a
monge them, bounde him, and
ledde

against rebellion.

ledde him by and by to Theodosi-
us. Who anone after recea-
ued the rewarde of his rebel-
lion, vnto whyche his ambitio-
ous heart had broughte hym.
Agayne what a wretched end
had Andragathius, an ambitious
wretche, who by a priuie con-
spiracie kyled Gratianus them-
perour. Wd he not in conclu-
sion as sone as he hearde, that
Maximian his mayster was putte
to death, lepe into a riuer, and
drowned him selfe. We reade
also of one Eugenius a tyraunte,
that in the sayde Emperours
dayes blinded with ambition,
aduentured too conspyre the
yonge Emperoure Valentini-
ans death. And that he might
more easelye bynge hys mat-
ter to passe, he vsed the coun-
seyle

Socra. lib.
5. histor.
ecclesiast.

Socra. lib.
5. histor.
ecclesiast.

seple and ayde of Arbogastus . A
man mete for suche a purpose.
These two together wanne
boyth saye wordes and large
promises thempourours cham
berlaynes, and made them kill
their owne lord and mayster.
Which done, *Eugenius* obteyned
thempire of all the West par
tes. Wherfore *Theodosius* assone
as he was certified hereof, ta
kyng the matter very greuou
slye (as he hadde good cause)
strenght way prepared an ar
mye agaynste hym, and made
as muche haste toward hym,
as he could possibly. And whē
the armyes mette together,
and that *Theodosius* hoste was in
the field soze discomfited, *Theo
dosius* fallyng downe vpon hys
knees in the myddest of the ar
mye

agaynst rebellion.

mye, prayed God most hartely
ly to ayde and succoure him in
that daungerous conflicte.
And by and by all the dartes
that were caste, and the arrowes
that were shotte by *Eugenius*
his souldyars agaynst *Theodosius*
men, were with a behemente
wynde dyruen backe agayne
vpon them selves: and the arrowes
of *Theodosius* souldyars
came also vpon the with much
more violence, wherewith
when *Eugenius* see his men sore
endaungered, runnyng wyth
all spede to *Theodosius*, fel downe
at his fete, most humbly besee-
chyng hym of pardon. But o-
uer he had made an ende of
his tale. he was miserably
slayne of the souldyars.

Many mo stories could I

f. i. recite

An exhortation

recite for the proue hereof, but
these at this present shall suf-
fice. seing that by these onely
euery man may playnlye per-
ceauie, that all those, þe seke for
honor by rebellion, come at
lengthe to a miserable and a
wretched ende. And therby it
well appeareth, þe their cause
is molte wycked & damnable.
For comonly whēsoeuer men
take any enterpryse on hande,
yf their cause be iust, God will
prosper them therein, but yf
their cause be noughte, then
shal they speede accordynge.

Pro. 5.

For as Salomon wyrteth,
" Wycked men shalbe caught in their
" owne cursed diuises, and fall fettered in
" the bondes of their offences. Witte
" the case þe honor wolde make a
man good, as it manye tymes
doth

agaynst rebellon;

doth the contrary, wuld thou
then labour to be good by vn-
lawfull meanes, or rather be
good befoze þ thou mighte be
better, when thou comeste to
honor. ff or we must not (as saynt **Roma. 3**
Paule writeth) do euill, that good „
may come thereof, but we must (as þ „
holy **Prophete David** moni- **Psal. 33**
Weth vs) eschue euil, and do good, & „
euery daye ware better & bet-
ter, & thinke þ when we are
best of al, we be bad ynoughe.
Moreouer me think we wuld
rather wisely despise worldly
honor, then wretchedly desire
it, both because þ those, þ haue
it, manye times, yf they blesd it
not wel, are in daunger bothe
of body & soule throughe it, &
also þ whosoever commeth to
it, by reason of their worte &

F. ij. trans

An exhortation

Epist. 82.

transitoꝝ lyfe, they shall not
long enioy it: and beside this,
(as Seneca saith) Riches, honoꝝ,
authoritie, & suche lyke, which
be in our conceite muche este-
med, and yet of them selves be
very vile, do wythdraue vs
from that thinge, whiche is
certaine, and yet haue they
nothyng in them so gay and
precious, that shulde allure
oure myndes so to esteeme the,
but only because we vse to see
muche by them. For they are
not praysed, because they be
desyred, but they are desy-
red, because they be praysed.

Nowe yf so be, we be
desyrous of honoure in this
worlde, then seynge (as we
reade in Aristotle) that honoꝝ
is the reward of vertue, lette
vs

agaynst rebellion.

vs earnestly studie for vertue,
& vndoubtedlye we shalbe re=
warded with honour. Let vs
feare god, whych is the roote
of wysdome and vertue, and
honour shalbe giuen vs with=
out our seking. But yf we wil
walke in the pathes of vnrygh=
teousnes, & go about to winne
vs honour by wicked wayes
we shall at length haue shame
therby, and great dishonour.
For the Scripture sayth, that **Eccle. 10**
the feare of men, that feare God, shalbe „
honoured, and such as transgresse gods „
commaundementes, shall haue dishonor „
and shame. And who I pray the „
transgresse and breake the co=
maundement of GOD more,
then rebelles, seynge that all
men are strayghtly commaun=
ded to honour their Prince, &
f. iij. obeie

Exhortation

obeye him. Thus we see, that honoz ought to cause no man to make rebellion, but all those that desire it, muste go the ryghte waye to it, that is to say, by vertue. Therewere in olde time at Rome. ij. temples, thone called the temple of honoure, and thother the temple of vertue: and no man coulde comme to the Temple of honoz, except he passed thorough the temple of vertue.

Salust. in
coniur.
Catil.

And Saluste sayeth, þ a good man goeth the right waye to honoz: but a wretche, because
” he lacketh good qualities, tra
” uayleth to gette it by subtyll
” dyptes, and crafty deuises.
” Therfore whosoever longeth
to gette honoure, lette hym
practise

agaynst rebellion.

practise him selfe in the schole
of vertue, and he shal not fayle
to come by his purpose.

The same is to be conside-
red of all suche, as throughe
theyr owne demerites, or o-
therwyle are put from theyr
honoure. For yf they be iust-
lye depriued, then no cause
haue they to grudge or com-
playne. And yf they be wrong
fullye, lette them commytte
theyr matter wholly to God,
and he wyl surely reuenge
them. For G O D reuens-
geth the quarell of all those,
that suffre iniurye, and (as psal. 102.
Dauid sayeth) sheweth them
mercy, and ryghteouslye
iudgeth theyr cause.

If they haue iustlye deser-
ued

Rebentis
for & losse
of honoz.

Exhortation

piet suche a fall, then the beste
is to thanke God hartelye for
it, & to thinke that therby thei
shal learne to feare God, to ac
knowledge his iustice, and to
knowe them selfes to, whiche
they percase wold neuer haue
done, yf suche a chaunce had
not happened.

And if they patiently beare
their aduersitie & become bet
ter by it, both god wil promot
them to honoure agayne, and
euery good man will haue pi
tie vpon them, will loue them,
muche esteeme them, and be
glad to do for them. So that
no cause haue they to be soz
for suche a prosytable and
lucky losse, for as muche as by
the losse of transitorye honoz
they haue wonne them gods
fauoure

fauoure, and therby sure to
 haue eternall honoure: yea &
 where as before by their misde
 meanour they were so hated,
 and vtterly dispised, now they
 are hartelye loued of all men,
 and muche esteemed: for albe-
 it that euerye man, & is in ad-
 uersitie, if he patiently suffer &
 same, is muche pitied, yet men
 of honour in such like case are
 muche moze lamented. And
 therfore Cicero sayth, that the
 misery and heauy chaunces of
 princes and noble men mozte
 of al other moue mens hartes
 to pitie. Why will then suche
 folkes seke any other remedy
 to recouer their honour, then
 patience, seinge that therby
 they shall gette them selves ve-
 ry honoure in dede, whereas
 f. b. they

Orat. pro
 le. Manil.

In exhortation

they had but the shadowe of
honour befoze. For although
that men be honozed, & haue
great possessions and landes,
be they neuer so bad, yet those
only deserue honour, & lyue
a godly lyfe, and embrace all
kinde of vertue. In whiche
poynte, if a man be surely per-
suaded, bothe will he be con-
tente wyth a meane estate,
what honour soeuer he haue
had, and thinke to that he lac-
keth no honour, if he haue the
fauoure of god, whiche farre
passeth all worldlye honour.
But when a man is put from
honour, epyther that he hath
deserued it, oz elles that & ru-
lers vniustlye so order hym, &
can in no wise patiētly beare it
but seeketh to reuenge hys
quarell

agaynst rebellion.

quarrell by rebellion, then men
that somethinge perhappes e-
stemed hym befoze, beginne to
abhoze hym, & all þe worlde,
excepte those, that be his cont-
plices, crye out vpon hym,
So that if he be neuer so no-
ble a man bozne, he shalbe from
thence forth of all menne dis-
pised, and his house & familie
wyth all his posteritie therby
much desceyued. for whē any
of his childzen after his death
falleth at wordes with anye
person of estimation, he shalbe
called by and by a traytours
sone. Whych word wil pearce
him to þe very hart, because he
perceaueth his stocke so sore
dishonored. Whych thinges
depely cōsidered, these þe in
suche case, yf they haue anye
regarde

Exhortation

regarde eyther to their bounden duetie to Godward, or to the safegarde of them selves, or to the estimation of theyr stocke, muste neades quiete theyr myndes, and contente the selves with the state that God hath sent them.

**Rebellio
comynge
of welth.**

As for those that fall to rebellio through welth, I neade not to speake of them, because that eyther some of the foresaid causes, or els som of those þ folowe, do comonlye muche moze moue the, the their welthe, so þ with those lessons, þ partly go before, & partli come after, they maye, I trust, be satisfied.

**Rebellio
for feare
of punishment.**

Nowe as for suche, as make rebellion for to auoyde any daunger or punishment, when

agaynst rebellion.

When they labour to eschewe
the lesser daunger, or euer
they beware, they fall into the
greater. For yf they haue com-
mitted any offence, that deser-
ueth punishment. yf so be they
patiently suffre the punish-
ment, and thynke that they
are worthely punished, then
men wyl pitie them, & thanke
god for them, and wishe them
wel, and wel report them. In
somuche, that by their punish-
ment they shall please God, &
recouer their estimation a-
gayne. But suche as for feare
of punishment, whyche they
haue most iustly deserued, wil
spurne agaynst it, & to auoyde
it, wyl make rebellion, where
as by patient suffrynge they
myght easely haue made a-
mendes

In exhortation

Mat. 10.

amendes, & so saued the selves
and their estimation to, nowe
most woorthely shal loose both,
& prouoke the indignation &
wrath of God agaynst them.
But yf so be they did remēbre,
þ men ought not to feare the,
that haue power to kill only þ
body, but him, that maye caste
both body and soule into the
paynful pitte of hel, they wold
neuer for the sauing of þ one,
put in aduerture the loosinge
of both. Were not he, I praye
you, a very foole; þ woulde ra-
ther, then he would loose one
pooze peny, loose al þ he hath,
and for the auoydynge of one
dayes punishment, and þ with-
out any daunger of his lyfe at
all, wold lye linyng all the
dayes, þ he hath to lye in a
moſte

most greuous and paynful prisson. Or were not he wel worthy to be sicke, that rather then he wold take a medicine, whych he shoulde putte hym to payne but for a whyle, continue in hys sicknesse styll, and at lengthe put hys lyfe in iopardy therby. What causeth a wyse mayster of a shyppe, when he is in daunger, wyllyngly to cast out some of hys goodes, but that he had leuer loose some parte for sauyng of the reste, then loose altogether and hym selfe to. Wherfore all suche as feare punishment, it is better for the with a shorte punishmente to paye their raunsom, then to vnlawful eschewinge thereof, fall in daunger of perpetual punishment. Cause

In exhortation

Cause then haue they none, yf they well consider, to make rebellion for feare of punishment.

Rebellis
cominge
of contempt

Some there hath bene in the world, that by reason they did see their prince lacke good qualities, or for that he was crooked or deformed, or that he was a noughty vicious liuer, haue rebelled, because they thoughte by þe meanes to get the another. But such litle remembred the sayings of Salomon & Job, þe I recited before, of whyche the one telleth vs;
„ that kynges and rulers be ap
„ pointed by God : and the o-
„ ther, that God oftentimes sen-
„ deth a noughtye dissemblyng
„ Prince for the synnes of the
people. For yf the prince lacke
good

agaynst rebellion.

good qualities, it is not oure
part to fynde faute with him,
but to desire GOD to sende
him better. Or yf he be defor-
med, we blame the worke of
God, yf we dyspraise him. for
he made not himselfe, but god
made him. Or yf he lyue vici-
ously, we be bounde to praye
God hartely, that he wil vouch-
safely to amende him, and to
send him good counseyle, that
maye and wyll earnestlye ad-
monyshe him. As for to rebell
agaynst him, because Goddes
lawe, and the lawes of manne
to do expresselye forbydde it,
we oughte euermore to as-
tonyde.

But now let vs well weye
the cause of those, that rebell
for religion sake, whyche is
G. i. thought

Rebelle
for reli-
gion.

In exhortation

thought to some a mooste hy-
gent & weyghtye cause. Here
men wyll saye, that yf they be
constreyned by superiour po-
wers to forsake anye parte of
their sayth, by which they are
wel assured to be saued, that
then they must rather obeye
God, then man: and put their
lyues in ieoperdie, rather then
they will leaue their religion.
This is verye wel sayde, and
euerye Chyisten man must so
do.

But howe shuld we obeye ra-
ther God then man, or howe
ought we to put our lyues in
ieoperdie? Must we take the
sworde in oure handes, and
playe the part, that Peter did
at the takyng of oure Saut-
our? Shall it not be sayde then
vnto

agaynst rebellion.

unto vs, as it was sayd to S.^r Mat. 26.

Peter at the same time, put up
poure swordes: for whosoever taketh a
sword, intending to smite ther-
ewith, shall perpeche by the sword.

Had not Peter, think you, as
good cause to defend his map-
ster Christ, as anye man hath
to defende his sayth and reli-
gion: Yes truelye. For yf we
haue any cause to defend our
sayth by the sword, then as
good cause had saynte Peter
therewith to defende our sa-
uioure, the authoꝝ of sayth.

Why dyd not the holy Apost-
les, when they were comman-
ded, that they shulde preache
no more in Christes name, &
that they were beaten for the
same, defende themselves by

G.ij. Stronge

In exhortation

Stronge hande, and fight with
their enemyes in such a good
quarrell. O: why did they pa-
tiently suffre persecution, and
went their waye, much reioy-
syng, that they were thought
woorthye to suffre rebuke and
displeasure for the name of Je-
su. It is not in thys warre, &
menne make for their Lorde
Christ, as it is in the warre be-
twixte prince and prince. For
in the warre of worldly prin-
ces, suche alway gette the vi-
ctory, as epyther by force beate
downe their enemyes, or by
pollicye putte them to flyght.
But in Christes warre, those
wynne the fielde, that beate
awaye the strokes, & he that
suffreth most, getteth & moste
noble victory. For the blessed
martyr

martyr Ignarius, when he was conveyed out of Syria to Rome by tenne rigorous and rough souldyars (whome for theyr crueltie he calleth tenne leopardeg) and was miserablye torne in peaces by wyld beasts, got a more excellent victorie, then euer dyd eyther Scipio Africanus, or Pompeius Magnus, two of the mooste noble captaynes of the Romaynes.

And yet dyd he neuer eyther grudge at the matter, or giue them euil wordes, or lyfte vp hys hande to smyte eyther man or beast, but most feruently despyred to be beatē & buffeted, to be assaulted him selfe & tormented. for by that meannes was he assured, that he shoulde receaue at Christes

G.iiij. hand

Euseb.
histo. ecc
cles. lib. 7.

Euseb his
fro. eccle.
lib. 7.

hande the victorious crowne
of martyrdome, as it doth wel
appeare by his owne wordes
in an epylle, that he wrote to
y Romaynes, wherin he saith
thus. Wolde to god I had y
beastes, y are prepared to de-
uoure me, whome shortly to
find out is mine earnest desire:
whome I shall flatter & make
muche of, to thintente they
may out of hand deuoure me.
For I wolde not they shulde
so handle me, as they haue
done other, whome for feare
they did not ones touche. But
if so be they be lothe to medle
with me, I shal prouoke them
to reare me. Pardō me good
frendes I praye you, for I
know, what is expediente for
me. Nowe begynne I to be
Christes

So surely it fareth in a comon welth, when as the people grudge, & their heades & gouernours lyue at ease, and eate vp al, as they thinke, that they wyth muche toyle and trauaple haue gotten, iudging him to be an ydle and an vnnecessarye membre, & therefore do they conspire & rebel agaynst him. So & therby it cometh to passe, & with miserable spoyle & cruel bloudshed & members of all the common welthe are in short space most miserably consumed & wasted. Therefore lette no man, that eyther loueth god, his contry, or hym selfe, when as he is oppressed, go aboute to seke remedy by rebellion, seinge & both his cause is very nought

E. iiii. and

agaynst rebellion.

and that therby he shall not
only prouoke Goddes wrath
agaynst hym, but also put his
contry and hym selfe to inie-
pardye of destroyng.

Rebellio
for ambi-
tion, and
desire of
honor.

But nowe there be another
sort, that are so sore inflamed
with ambition & desire of ho-
nor, & thei think euery houre
a day, and euery day a yeare,
vntill they may winne their
wicked purpose. They be like
to men that be sicke of a fer-
uent burninge feuer, whiche
drinke styll, and euer are drye,
and the more that they drinke,
the more they desier to drinke:
Euen so it fareth wyth am-
bitious folke, whiche yf they
come to anye worchippefull e-
state, are not so contented, but
labour by al maner of meanes
styll

still to clyme higher : & when
neyther by flattery, nor frind-
shippe, nor liberall rewardes
they cā satisfie their wretched
desier, then fall they to con-
spiracy, & folow the steppes of
cursed Catiline, whiche made
men wene, that he mynded to
reforme the common welthe
of Rome, & restore þe libertie
therof, when he intended no-
thinge elles, but to put downe
the noble and wise rulers of þe
citie, and place himselfe & his
complices in their honorable
rowmes. But he was shortly
spied out, and by the wyle po-
licye of Cicero cleane disappoy-
ned of hys purpose. What
made Cesar and Pompeye the
great to make ciuil warre, but
only ambition, for as þe good
E. b. histo.

Salust. in
coniur.
Catil.

Vide Epi
samen Di
onis in his
as Popely

hystoriographer Dion sayeth, al
beit that manye other causes
of that sedition were reckened
to be, yet the verye cause in
dede was their greate desire
of honoure. For the same
wytter reporteth, that Pom-
peye would be inferiour to no
man, and *Cesar* desired to be as
boue al men. Therfore caring
nothing what became of their
noble countrey, they thought
to trye their manhode in ciuil
warre. And so was law layde
downe, and might was made
ryght, and a rougher souldi-
ar was more esteemed, then a
graue counseiler. But bothe
thwayne had an enyl ende, for
the one (Pompeye I meane)
was miserably at lengthe put
to flight, & in conclusion cruel-
lye

kensence. At length, when
the officers see, that the fyre
woulde not burne hym, they
commaunded the hangeman
to thrust hym through with a
sword: Out of which wounde
there issued so muche bloude,
that it quenched all the fyre,
insomuche that it made the
people greatlye to merueyle.
Thus this glorious martyre
by his patient suffering wonne
the fielde, and gotte a mooste
glorious victory.

Lykewyle a blessed Mar:
tyre, whose name was *Sanctus*, *Ensch.
histo. ecc
cles. lib. 5.*
when he was wyth all kynde
of tormentes by the wycked
paynems assaulted, to thin-
tente that he woulde denye
CHRIST, and forsake his
sayty and that he ioyfullye
suffred

suffred all, & constantly stode
in his profession, and there-
pon at length had hoate bur-
nyng plates of brasse layed to
hys bare naked body, where-
wyth hys skynne was so sore
blistered, and bowed vp, that
no man could knowe him, and
after that because his enemi-
es purposed to vanquish him,
was tormented a frethe, whē
his body as yet was all full of
blisters, thys blessed martyr
I saye, gladly sufferynge all
these bitter bruntres, gotte a
more glorious victoꝛye, then
euer dyd the great conqueror
Alexander. For *Alexander* got onely
a worldly estimation, & shortly
dothe fade & fall. But *Sanctus*
wyth hys paynfull passion
wonne himselfe such renowne
and

agaynst rebellion.

and glozpe, as neuer shall per-
rishe: Alexander by sheddyng of
other mennes bloude became
a conqueroure. But *Sanctus* by
sheddyng of hys owne bloude
gotte thys noble victoꝝy.

Alexander had alwaye wyth him
in his warres a greate and
hughe hoste of men. But *Sanctus*
armed wyth sure affiaunce in
God, foughte the felde alone
withoute ayde and helpe of a-
ny man. Alexander ouercame on-
ly his worldye enemyes, but
Sanctus ouercame both worldy
and goostly. So that such as
valiantlye fyghte in Christs
warre, gette a moze glōzious
victoꝝy in suffryng the selfes,
then the most couragious cap-
tayne of all the worlde get-
teth in beatyng of other.

where

In exhortation

Wherefore whosoever wyll
 fyghte for hys sayth, muste
 fyght after this sort. He must
 not by moneye or sayre woꝝ
 des gather together an hoste
 of men, and so make his par-
 tie good, but he muste by fer-
 uent prayer seke for helpe and
 ayde at Goddes hande, and so
 prepare him to the battayle.
 He must not put vpon him an
 helmet of Steele, but he must put v-
 pon him the helmet of helth. He must
 not arme him selfe with an ha-
 bergeon of yron or syluer, but
 he must arme him with the habergeon
 of sayth and charitie. He muste not
 take a sworde in his hande of
 mans makynge, but he muste take
 the sworde of Gods spirite, whiche
 is the worde of GOD. And
 when he is thus armed, he
 must

Eph. 6.

”

1. thess. 5.

”

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against rebellion.

musste not rashely be called
stepp forth, and offer strokes
to his enemyes, but he musste
firste eether moued by the
spirite of God, offer him selfe,
as many martyrs haue done,
to suffer death, or elles be cal-
led forth for the trial of hys
sayth, and then gladly go, and
abide mooste greuous and
bitter tormentes, rather then
he wyll denye anye parte of
hys sayth.

Thus the blessed and holy
martyrs of Chyste dydde al-
wayes in suche a lyke case.
For those that suffred perse-
cution in the two cruell ty-
rauntes dayes Decius, and Val-
erian, when the paynems went
aboate by violence to destroy
the sayth of **C H R I S T**.
they

Euseb. his
sto. eccle.
li. 6. c. 7

In exhortation

they made no conspiracies oz rebellions agaynst those wycked princes, nor putte no harness bpō their backes to fight openly in the field with them, nor intended not by force to withstande their deuellishe deuises, but mekely offered them selves to dye for oure Saviours sake, and besides they so embraced theyr enemies, that tormented them, that they prayed God most earnestly to pardon them.

Euseb. his
sto. eccle.
li. 8. c. 9

So dyd also þ godly martirs, that were cruelly persecuted by Diocletian & Maximine, two most fearce & frantike emperours. For when they did se not only their churches pulled downe to the grounde, but also many christen men violently hayled
and

against rebellion.

and pulled to worſhyy Idols,
albeit that they were ſoze di-
mayed with the matter, yet
woulde they not gather them
ſelves together, and make re-
bellion, and by that meanes
defende bothe their ſayth and
thē ſelves to, leſſe they might
ſo looſe the gloriouſe crowne
of martirdome, & chyiſte their
head capitayne had prepared
for thē. But when time came,
& they ſhuld be examined cōcer-
nyng their ſayth, they frely
confeſſyng the ſame, offered
them ſelves to be put to payn-
full tozmentrye, whych they
were farre more glade to goo
to, then any man is to go to a
leaſt. We read alſo a very no-
table ſtoyy of the inhabitaūtes
of egipt. It chaunſed on a time

D. I.

that

Socras hys
ſtor. eccle.
lib. 4.

In exhortation.

„ that the Emperoure *Valens*,
„ which was an heretike of the
„ *Arrians* secte, & bare deadlye
„ hatred agaynste all catholike
„ folke, came thither, and com-
„ maunded all the folkes of that
„ citty, because they were very
„ catholike, and hated his opi-
„ nion, that they shulde not vpo
„ payne of death come together
„ to praye. Yet they not wyth-
„ standinge his comaundement
„ the nexte daye after came to þ
„ churche, as they were wonte
„ to do. And when theperours
„ lieutenannt accompanied w
„ a great number of souldiers,
„ mynded vpon the emperours
„ comaundement to put the to
„ death, a poze woman with her
„ childe braste throughe the
„ middest of the souldyars, pur-
„ posing

possinge to go to the churche: „
 wherewith the lieutenantaunt „
 being soze offended, called her „
 to hym, & asked her, whither „
 she ranne so faste: And she an- „
 swered, to þ churche, wherby „
 to other folke resorted. Then „
 the lieutenantaunte sayde, haste „
 thou not hearde, þ the Empe- „
 rours lieutenantaunt wil kil al, „
 þ he shal find there: Yes here „
 ly, sayd þ woman: & therfore „
 I wake hast, þ I may be soude „
 among thē. Whiche when the „
 lieutenantaunt heard, he muche „
 maruayled at the madnes (as „
 he thought) of those, þ so not- „
 withstāding the imperours cō „
 maundement, repayred toge „
 ther to þ churche. wherby „
 he came to thēperour, & tolde „
 him, that they were all verpe „

In exhortation

Ambros.
ad Mari
cel. Soror
Epist. 33.

ready & willing to die for their
faith. These folkes albeit they
were a great nobye, yet would
they make no resistance, but
mekely offered them selves to
suffre death for their saythe,
also to declare their obedience
both to god, and to the prince
to. Saynte Ambrose likewise
writeth of the citezins of Me-
lane, where he was byshoppe,
that when themperoꝝ yonge
Valentiniane wold haue had
them to haue deliuered by
their churches into the hādes
of Auxentius an Heretyke, and
rest of his adherentes, they
refused to do hys cōmaunde-
ment, & yet neuer theles wold
they not by force withstand oꝝ
rebel agaynst him, but went &
made humble suite vnto hym,
and

and sayde: We come to make ..
 request vnto your grace (most ..
 noble Emperour) and not to ..
 fyght with you. As for death ..
 or punyshmente we feare not; ..
 but we humbly beseeche your ..
 hyghnes to be good vnto vs. ..
 Thus to do, sayeth Saynte ..
 Ambrose, is mete for christen ..
 men, to thintente that bothe ..
 peace may be soughte for, and ..
 also the cōstant mayntenaūce ..
 of fayth and trueth shall not ..
 for daunger of death be giuen ..
 ouer. Thus wyrteth Saynt ..
 Ambrose. A yke wyse dyd the ..
 souldiars, that were of Iuliane ..
 the emperours garde, of ..
 whome a great nombre (among ..
 ges whych were Iouiniane, ..
 Valentiniane, and Valens; ..
 who were Emperours after

Socra. li.
 stor. eccle
 lib. 3.

D. liij. ward.

ward) when as they were com-
maunded eyther to forsake
their sayth, and to do sacrifice
to Idols, or els to leaue their
rowmes, and get them oute
of the countrie, were not onelye
contented to loose their row-
mes, but also all their goodes
and lyues to for the defence
of their sayth. And not ones
dyd they murmur or grudge
at the matter, nor wente not
about to rebell agaynste Ju-
lian, beyng a wretched ty-
raunte, but were tyghte glad
to suffer wronge for Chyistes
sake. And thus all godlye and
blessed folkes vse to obeye ra-
ther God then man, and are
well contented to dye for the
mayntenaunce of their sayth:
whych rule euery good chris-
ten

Then man oughte alwaie to
 obserue. For when the prince
 commaundeth him to forsake
 hys sayth, then muste he pre-
 pare hym selfe to suffre all
 kynde of tormentes, rather
 then to fall from God, and his
 sayth. But yf the deuill do
 moue hym to rebell and syght
 agaynst hys Prince, and tell
 him that so he shal obeye God,
 do hym good seruice, and
 defende hys sayth, then lette
 hym remembre, that he is co-
 maunded by the holy word
 of God, to be obediēte; not
 onely to good princes, but to
 noughtie princes to, and then
 let him tell the deuill, & he say-
 eth, because al men are bidden
 to be obedient by expresse and
 plaine wordes of scripture.

H. iiii. And

Mat. 16.

And our Saviour Chyſte
 hym ſelf hath giuen vs a playn
 example thereof . For when
 ſaynt Peter woulde haue de-
 ſended hym with the ſwoorde
 agaynſt his enemyes, he ſayd
 „ to hym thus ; Doſte thou not
 „ thynke , that I can make re-
 „ queſte to my father , and that
 „ he wyll ſende me mo, then. xij
 „ legions of Angels to helpe
 „ me. Therfore to be obedient,
 and to luſter for oure ſayth, is
 Gods holy wyll and pleaſure.
 But we neuer reade neyther
 in Scripture, nor in no holye
 wypter, that we ſhoulde ry-
 ſer for our ſayth, or for anye
 other cauſe ryle and rebell a-
 gaynſt oure prince, nor arme
 our ſelfe to fyght wyth him in
 the open ſielde. For whoſoe-
 uer

agaynst rebellion.

uer do so, they (as witnesseth ¹¹ Rom. 13
saynt Paule) seeke theyr owne
damnation. Yet notwith-
standynge yf the prince com-
maunde any thyng contraye
to the wyll of GOD, neyther
must we do it, lest we highlye
displease God, nor we muste
not by force of armes resiste
the Prince, lest we damne our
owne soules, but bothe we
must obeye God in styckynge
fast to our sayth, and we must
obeye the Prince to, I meane
not in doing hye commaunde-
ment, whych is damnable, but
in patient sufferyng of paynful
tormentes, that he will putte
vs to, by reason we refuse to
do that, that he biddeth vs.
For thus wylleth ϕ scripture
vs to do, and thus hathe all
D. v. good

In exhortation

We must
knowe,
whether
our sayth
be sounde
or no.

Ense. bi.
for. eccle
lib. 5.

good godly men done in tyme
passe, and wyll do styll euen to
the woꝝldes ende. Yet lette
men be well ware, and take
good hede, whether thei
sayth, that they wil suffre for,
be sounde or no. For manys
one hath herein bene soze de-
ceaved. We read in *Enschius* sto-
rye of *Montanus* a pestilent here-
tike, that when he and his ad-
herentes were conuicted of
theyr heresie, and so confoun-
ded, that they had nothing to
saye, they began to boast, that
they hadde many martyrs of
their secte, & that that was a
sure arguement, that they had
þe spirite of god. Unto whome
it was answered, þat that was
not alwayes true. For cer-
teyn other sectes of heretikes
there

agaynst rebellion.

there be, that haue their false
martyrs, but yet for all that
we will not agree with them,
and saye that they haue the
trueth of their side. For the
Marcionites, which do denie
Christ, saye that they haue be-
rye many martyrs. Thus
wyterh Eusebius. Likewise
now of late yeares, since Wi-
cliffe here in Englande, Hus
in Boheme, Luther in Ger-
many, and Occolampadius amonges
the Swichers began their he-
resies, many haue there bene
in England, Fraunce, Germa-
ny, and in other countries so,
that stiffe standynge in their
fond opinions, haue bene bur-
ied at a stake. By reason wher-
of amonge them, that fauored
such false doctrine, they were
taken for martyrs. But

Our false
martyrs.

But suche folkes lytle consi-
 der, what saynte Augustyne
 sayeth in an epistle, that he
 wyrteth to *Esfus*, as touchyng
 the Heretykes called Dona-
 tistes in thys wyse. What is
 „ more wretched, or more per-
 „ uerſe, then that manne (as the
 „ Donatistes do, whyche boaste
 „ themſelves, that they ſuffre
 „ perſecution) wyl, when they
 „ be punyſhed for their wicked-
 „ neſſe, not only not be aſhamed
 „ thereof, but loke to be praiſed
 „ therfore. Who truely are ſo
 „ enueygled eyther with a man-
 „ uelous blindnes, or with a da-
 „ nable preſumption, that they
 „ wyl not knowe, or elles they
 „ make, as they dyd not know,
 „ that the paynes, that the mar-
 „ tyrs do ſuffre, do not make
 them

them true martyrs, but the
cause, wherfore they suffre.
For what thanke shall menne
haue, as saynt Peter sayeth,
yf they suffre as synners, and
be well buffeted and beaten
therfore. Then what reward
shall those haue, that beyng
infected with heresye, wyl rather
dye, then reuoke þe same.
But many þe see the outward
conuersation of diuerse of the
the pretended vertue and ho-
lynesse, the zeale þe they seme
to beare to Gods trueth, the
simplesse, that appeareth in
theyr life, the contempt of the
worlde in apparence, the sted-
fast sticking in their opinions
euen to the enduring of moſte
greuouse tormentes; do not
onlye ſaye, but thinke to, that
they

The page
is ma-
thy and
martyr.
but the
cause.
s. Pet. 2.

The true
cruelty of
hereticks

In exhortation

they be very saynctes, and will
not let openly so to call them.
Per shall it be very necessarye
for those folkes to take dili-
gent hede, lest they be not by
suche hipocrisie farre decea-
ued. For it is not þ outwarde
vertuous behauour onlye, þ
maketh a man perfect and ho-
lye, noz it is not his stiffe stic-
king in errour and blindnesse,
that maketh him a martyze.

¶ hereti-
ke of ho-
nest life is
moost pe-
ritious.

Wherefoze suche men as pre-
tende such holinesse, are most
of al other to be taken hede of,
by reason þ they seming holy
to the world, most easely de-
ceave þ people. For Origen in an
homelie bpō the .xvi. chap. of
Ezechiel sayeth thus. In my
iudgement an heretike of ho-
nest

nest life, is muche moze perillous & noysome, and his doctrine hath much moze authoritie then his, whose noughty life dothe defile his doctrine. For he that leadeth his life in vice, can not easely allure the people to heresie. nor can not by the shadowe of holines deceaue the simple hearers. But he þ is geuen to peruerse doctrine, & is an enemye to the doctrine of helth and saluation, and yet for all that is of an honest and sobre behauioure, intendeth nothyng elles, but to apparell hym selfe with the cloke of an honeste pretense & a sobre lyfe, and to couer hys craftye diuises with it, to thinke he maye the moze deceaue hys hearers.

Therefore

In exhortation

„ Therfore let vs most diligent
„ ly beware of heretikes , that
„ be of honest and vertuous be-
„ haviour , whose lyfe percase þ
„ deuyl rather then God, hath
„ so formed and framed. For as
„ fowlers laye bates to allure
„ byrdes wythall , to thintente
„ they may moze easelye catche
„ them, so the deuyl hath a cer-
„ teyne pretended honestie, that
„ is to saye , a snare to deceaue
„ mens soules wihall , to thin-
„ tente that by suche honestye
„ such meke behauiour , & suche
„ righteousnesse, he maye moze
„ easelye catche mens soules, &
„ by false preaching bring them
„ into the snare. For the deuyl
„ fyghteth by dyuerse subtyll
„ traynes , to thende that he
„ may destroye mankynde.

Thus

against rebellion.

This wyrteth Origene of the
pretēd vertue of heretikes.
Whiche as he aduiseeth vs, lets
necessary for vs to eschewe,
lesse it. at the length deceaue
vs. Now as for their earnest
sickning in there lewde opini
ons, is no cause, why any man
shulde the. more credite them.
For we read of diuerse apostap
tises, which is a secte of here
tykes as was the temple,
whyche haue suffered sondry
kynnes of sore tormentes, and
and death to, rather than they
woulde refuse their adhor
nable heresie. For in a certen
Germanie called Russia, the right
of this secte were burned upon
one day, and abode the whole
flames of fyre with such pa
tience, as they made all men

The pres
ented co
stantie of
heretikes

Ioan. Gas
sius de
Anabapt
staru ere
yo. lib. 1.

I. i. that

that were present, to wonder
at the. Amonges whom was
one man, that had two sonnes
burned with hym, whome he
most earnestly exhorted, & that
shulde neuer for feare of the
fyr, nor for the vntolerable
paynes, & they suffered therein
forsake their opiniō. And ofte
recited vnto them the martir-
dome of blessed Machabees.

Agayne at a certayne place
beside the ryuer of Rheue,
foure Anabaptistes in their flo-
ryng age, for their heresie
were cast into the sayd ryuer,
and drowned. Wherby when
they were led to their death,
not ones shanke at & matter.
At Basel lyke wyle two chiefe
ringleaders of this sect, when
they were ledde throughte the
citty

In the
same booke

citie, & beate with rodde, cast
their eyes vpon hym, that
bette them, with a mery coun-
tenaunce, and exhorted hym
flourly to do his office in that
behalf. For we (sayde they)
most gladly do suffre for christ
and the true vnderstanding of
his woꝛde in baptisme. Now
then whē as we see folkes su-
fer greate punishment with
suche wonderfull patience, &
pretende that they suffer for
goddes woꝛd, shall we saye by
and by that suche be martyrs,
and take example of them to
flycke to hercise; and so caste
awaye both oure bodyes and
soules. No no god forbyd, &
any christen man shuld do so, &
thzough the noughtye exāple
of the deuyls false martyrs,
I.ii. become

Joan. Gas
sius de
erro. Ana
baptistar.

become as mad as they. For
p^r constance and patience suf-
fering were brought to make
martyrs; then shoulde Turkes
be martyrs. For we read of cer-
taine Turkes, that had bur-
ned a good parte of Transilvania
and v^llachia; whiche were ta-
ken prisoners by Chythen
men. who when as they shoulde
be put to execution, and be be-
headed: at which they were of-
fered their pardon; if so be they
woulde forsake Mahomet's law,
and become chrysten. But ho-
uer one of them woulde: like
p^r offer, but most stiffly standing
in their wicked profession,
willingly went to their death.
wherefore let no man, eyther
when he seeth an heretike flie
out of his collyre, because he
wyl

Wyll contynue in heresy; or
 is banished for the same, saye þ.
 he is a confessor, and suf-
 freth persecution for þ. truth;
 or when he seeth hym gladly
 go to the fyre, & patiently sus-
 fer it, saye þ he dyeth a mar-
 tyr, and that twenty thousand
 soules wil rise of his ashes; but
 let hym be ryght sorre in his
 harte and lamente, that the
 deuyll was so great wyth him
 that he coulde make hym sus-
 fer the boate flames of fire for
 his wicked opinion, and so led
 hym streight to the seruent
 flames of everlastinge fyre.
 And let him exhorde al men to
 take hede betyme, howe they
 enter into heresy, lest their
 goodlye enemy leade them so
 farre forth in it, that they shal

¶ J. iij. neuer

agaynst rebellion.

never turne backe agayne fro
it. And let neyther such suffer-
ynge of heretikes, nor their
pretensed holines by any mea-
nes decreaue vs. Nor lette vs
not thinke, that any such thin-
ges, howe gape soeuer they
seme in the sight of some men,
can in any wise auaple the do-
ers of them, because they be
done not onely agaynst the
churche of God, but also with-
out the circuite & unitie of þe
same, and be contrarie to the
catholike sayth thereof.

As good
bedes as
sayeth, y
are done
withoute
the catho-
like chur-
che,

For if suche folkes woulde
bestowe all that they haue in
helpinge the pooer, or if they
woulde tame their bodyes w
fastynge and abstinence, or if
they so loued their neighbors,
that they would be content to
suffre

suffre death for theyr sakes, or
 if they were so earnestly bent
 to prayer, that they wold not
 cease to praye continually, or
 if they hadde suche a zeale to
 preache, that they wold most
 diligently occupie them selves
 in that behalfe, yet wuld they
 bestowe all their trauayle in
 vayne, if so be they haue forsaken
 the catholike churche, and
 the true faith therof. For. **S.**
 Augustyn sayth, that neyther
 baptisme, nor any woꝝkes of
 mercy can profyte a man with
 out the felowshyppe of the ca-
 tholike Churche. And in an
 other place he sayeth, that
 those woꝝkes, that apper-
 tayne to the Churche, if they
 be done without the churche,
 they auaille nothinge to oure
3.iiij. saluation

De fid. ad
 Pet.

De baptis-
 lib. 4. con-
 tra. donat

agaynst rebellion.

Desims
plic pres
lar.

saluation, because that with
out the vniyte of the church
of god, there is no saluation at
all. The blessed martyr saynt
Cyprian wyrteth likewise, as
touching þe same poynte thus;
Such as are gathered toge-
" ther withoute Christes chur-
" che, thinke they, that when
" they be so gathered together,
" that they haue Christe with
" them. All suche, yf so be they
" be slayne for confessing Chri-
" stes name, the blottes, þe they
" be defiled with all, are not
" washed away with the effusi-
" on of their blood. For the he-
" nous and soze sinne of discorde
" is not purged from them by
suffringe a paynfull passion.
And a martyr can no man be,
þe is not in the church. For
no

No man
can be a
martyr, y
t is wouite
Christes
church.

no man can come to the king: „
 dome of Christ, whiche hathe „
 forsaken the churche, that shal „
 reygne with Christe. Then
 best it is for every man, that
 mynded to be saued, yf he fall *decey*
 in trouble for his sayth sake,
 first to consider depelye, whe-
 ther he be a member of Chri-
 stes churche, and then to weye *Fayth is*
 well, whether his sayth agre- *to be tri-*
 eth with the catholike sayth *ed & how.*
 or no. And in weying thereof
 let him not sticke onely to hys
 owne iudgement, which may
 sone deceaue him, but solowe
 the iudgemēte of those, whose
 doctrine hath euer from tyme
 to tyme bene by the whole
 churche of God well lyked &
 allowed. And besyde to trye p. *The spi-*
 spirite, wherewith he is mo- *rite to be*
 tried.

J.v. ued

In exhortation

**Gods spi-
rit.**

**The deu-
ils spi-
rit.**

ued, whether it be of God, or
otherwise. Whiche maye in
dede be very easily tried. For
if it be of God, it will not re-
sist the authoritie of the chur-
che, nor labour to disanull
the same, but will alwayes
submytte it selfe therunto, as
to the true spouse of Chyste,
and gladly embrace the doc-
trine therof, as the doctrine
of helth and saluation. But if
it be the deuilles spirite, it wil
then contemne the authoritie
of the Church, and wil tra-
uayle to treade that vnder
foote, and lewdly oftentimes
belye it to, and rage and rayle
aggaunst the godly orde ther-
of, and blaspheme the blessed
mysterpes and sacramentes
therin, and call fastinge and
prayinge

In exhortation

praying superstition, and call
all them woꝝkeuongers, that
medle wyth any such matters
And presumptuously wil take
vpon it to iudge of the depe
secretes of the scripture, and
despise the doctrine of the old
holy fathers & doctozs of the
churche, & wil say þ̄ they were
men, & both might & did erre,
and that men must beleue and
read nothing but scripture, &
allowe none interpretation
thereof, but suche as they ga-
ther thē selves by conferringe
place with place, & that euery
manne oughte to be his owne
iudge in þ̄ behalfe. Such a spi-
rite of al those, þ̄ be mēbers of
Christes catholike churche, &
purpose so to continue, & be sa-
ued at length, is to be vtterly
auoyded, lest

best lyke a snake, when it hath
 ones gotten in the heade, it
 drawe the whole bodye after
 it, and so be the destruction of
 all them, that receaue it. For
 suche a spirite will at lengthe
 moue men to disobeie theyr
 prince, yf he be a godly catho-
 like man, yea and openly to re-
 bell agaynst him. And hereby
 it maye easelye be perceaued, &
 it is not the spirite of God, be-
 cause it stirreth men to fyghte
 agaynst God. For whosoener
 maketh warre agaynste hys
 prince, he maketh warre a-
 gaynst God, forasmuch as the
 prince is (as I sayd before) ap-
 poynted by God. And lyke as
 yf a worldly prince shulde or-
 deyn an officer, and giue him
 full auctoritye to examyne
 causes

agaynst rebellion.

causes, and to execute iustice
vnder hye; whosoever shuld
withstande this officer, I go
about to fight with him, shuld
be worthely taken for a tray-
tour, and shoulde haue, as he
had deserued. So truely se-
yng, that God hath appoynt-
ed the prince to be his officer
and minister of iustice here in
earth, what man soeuer rebel-
leth agaynst him, is a false
traytour to God, and excepte
he repente betime, he shal re-
ceiue the reward of a tray-
tour in hell. Besydes this the
foresayde spelle maye be well
knowen by the doctrine, that
cometh fram it. For the do-
ctrine here of is full of pryde
and presumption, full of hypo-
crysie, full of blasphemie. It is
also

The doc-
trine of
devils spi-
rits,

In exhortation

The doctrine of
God.
Iac. 3.

Such doctrine
it is to be
sought.

also contentiouse, stubbozne
and vnpatient, it is licentious
and carnall, it is for the moste
parte grounde d vpon lyes, &
blind ignorance. But the doctrine
and wisdom that cometh from heauen,
(as saynt James sayeth) firste
it is pure, secondarise it is peaceable, &
beside it is gentle, and obedient: it is also
full of mercye and good workes: it will
not iudge other: finallye it is simple and
unfayned. Therfore whesoeuer
we be tempted to receaue any
newe doctrine, lette vs weye
wel not only who are the tea-
chers thereof, and whether it
selfe haue the qualities of the
wisdom and doctrine, that
the holye Apostle sayeth, com-
meth from heauen aboue, but
also what fruites spryng out
of it. For if we perceaue both
the ministers thereof to be good
godly

against rebellion.

godly men, and fauourers of
Christs catholike churche, &
also the doctrine it selfe to be
peaceable, gentle, obediente,
and mercysful, and finally that
it byringe for the suche fruytes,
as saint Paul calleth the frutes Gal. 5.
of the spirite, that is to saie, Charitie, ,,
ioie, peace, longe sufferynge, gentleness, ,,
goodnes, sayth, mekenes, and tempe- ,,
rance, then maye we be bolde
to embrace it, as the doctrine
of G O D comynge from
aboue, and to frame oure
sayth, and beleue accordyng
to it. But contrarpe, yf not
onelye the doctrine, that is
taughte vs to be busye, vn-
quiete, headye, dysobedi-
ente, and cruell, but also the
ministers thereof be hyghe
mynded, presumptuouse, ene-
mies

mies to the churche of Christ,
raylers and gesters, lewde in
their preaching, & more lewde
in their behauiour, authors of
carnal liberties, and mayntep-
neces of the same; yea and be-
side this, if the frutes of their
preaching be such, as the bles-

Gal. 5.

sed Apostle Paule calleth: the
" workes of the fleshe, that is to wete, ad-
" uoutrpe, boyledowne, filchines, wanton-
" nesse, worshyping of Idols, witcher-
" craftte, hatred, strife, emulation, anger,
" debate, dissention, sectes, envye, murder,
" drunkennes, riotous banquetting, & such
" like, then must we thinke, that
such doctrine is sowd abroad
by our deadly enemye the de-
uill, to payson oure soules
withall. And we must be well
ware, that we taste not there-
of, lest it seminge to vs plea-
saunte and swete at the fyrste,
worke

wooke in vs at the lengthe a
 sorowe and sorowfull effecte.
 For yf we be ones infected
 with it, hardly shall we be deli
 uered of it. For it is a comyn
 saying in England, that frene
 sie, heresie, & yelousie are hard
 to be cured. And yf it remaine
 still within vs, it will in con
 clusion so corrupte oure selve
 souses, that they shall be in dan
 ger of death euerlastinge.

Therfore let euery man that
 loueth his soule, and is desy
 rous to saue it, take hede of
 peruerse doctrine, & neyther
 leane to muche to hys owne
 will and iudgement, lest ther
 by he be soule deceaued, nor
 aduenture to sticke fast in the
 defence of a false sayth, and to
 leoparde both body and soule

¶.i. ther

An exhortation

therfore. for yf he stande in it
to the shedding of his bloude,
althoughe he please him selfe
neuer so muche therewith in
this life, yet shall he not sayl to
receaue the reward & is prepa
red for obstinate blindnelle in
another life. Of suche folke
there be two sortes: one that
hath spiced consciences, & of a so
liffe feruent zeale, & they haue
to their sonde opinion, beinge
persuaded, & thei be in a truth
wil rather loose al & they haue
& their liues to, the any thing
relent in their pretensed truth.
And no merueyle it is, foras
much as both they be so with
presumption blinded, & they wil
follow no mans iudgemēt, but
their owne. & also so wedded
to their will, & they counte all
other

Two sortes
of obstub
borne her
etics.

agaynst rebellion.

other mens counseyle bayne
madnes & folye. By meanes
whereof they iudge lyes to be
trueth, darkenes to be lighte,
lewdenes to be learning, fan-
tasticall folye to be perfite wis-
dome, blasphemous bablynge
to be pure preaching, bayne
wordes to be wise reasons, pe-
stilent heresie to be holesome
doctrine, iust punishmente for
the same to be persecution, ob-
stinate stubboznesse to be pati-
ente constancie, and death for
false sayth to be martyrdome.
So þ they may wel say by rea-
son of their vncurable blinde-
nes these wordes of the holys
Prophete Esaie. We haue looked Esa. 59.
for the lpghte, and to here is darkenesse, ,,
we haue soughte for cleare bryghtnes, & ,,
haue washed in cloudie mistes, we haue ,,
It. ij, groped

An exhortation

- " groped for the wall like blindemen, and
- " the folkes that haue lost their sight, we
- " haue touched the same. We haue stumbled
- " at noone dape, as though we hadde
- " lacked light, and haue bene desette with
- " darkenes, as though we had bene dead.

For who, I praye you, seeketh
more for the lpyghte of trueth
in apparence, then these men
do. Yet when they haue long
looked for it, they fynde it not,
because that where it is, that
is to saye in the Church of
God, they seke it not. There-
fore after their longe sekynge.
they may well saye, lo here is
darkenes. They seke also the
cleare brightnes of the Gos-
pell, but by reason they take a
wronge waye to come to it,
they neuer come neare it. For
all such folke leauing the high
way of the catholike fapth, do
take

Trueth is
onlye in
church of
God.

take the pathe of pestilent he-
 relie. And whē they are ones
 wel entred into their iorneye,
 they fynde many bywayes. & The by-
 wayes of
 heresie.
 one sayeth this is the waye,
 and another sayth, that is the
 waye, and the thirde fyndeth
 the thirde waye, and euerye
 one taketh his owne waye, in
 so muche þ after they be gone
 out of the hyghe waye, they
 neuer mete together agayne,
 nor neuer one of them fyndeth
 the t^rue^th of the Gospell,
 that he seeketh for, except God
 sende hym grace to retorne
 backe to the highe waye a-
 gayne. For they that intende
 to come to the cleare lighte of
 the t^rue^th, must folowe the
 ample of the chylzen of Isra-
 and saye as they sayde to the

The way
 to t^rue^th.

Num. 20 king of Edom, we will go the com-
 mon hyghe waye, and turne neyther on
 the ryght hande, nor on the left hande.
 By which comon hyghe waye
 is vnderstanded the waye, &
 leadeth a man to reueth & life.
 And yf a man knowe not this
 waye, & that one tell him this
 is it, and another tell him that
 is it, howe shall he then do to
 learne it. Sure guyde hath
 he none, but only the holpe ca-
 tholike churche, & true sponse
 of Christ. Therefore lette hy
 learne the waye of her, & then
 shall he not fayle to go righte
 in his iourneys.

The guy-
 de to tru-
 the is the
 catholike
 churche.

Agayne this sorte of men,
 that I a litle before tolde you
 of, like blindemen they grope
 for the wall, wherof Christ is
 the corner stone, but they ne-
 ver

her find it. And sometyne they
 stumble vpon some peere of it,
 but they neuer come withyn
 in it, by reason that they will
 not ones open their eyes to
 find out the doze, that leadeth
 a man into it. Pea and if there
 come anye good manne to the
 Dooze, and spye them thus
 sometyne gropynge, and
 sometyne stumblynge, and
 bydde them open theyr eyes,
 and come to the doze, they go
 forth gropynge still, and tell
 hym, that they see verie well,
 and that he is blind hymselfe,
 and more hym to come to
 them, and grope as they do.
 For they feare nothynge, but
 that at length they shall fynde
 oute the true doze. Thus for
 oughte that anye good chari-

Wicliffe
wicket,

table man can do, they will not
leauē their groping, till in con-
clusion they percase stumble
vpon some peuissh wicket, such
one as Wicliffe made for hye
churche, when he had forsake
the churche of Chyriste. And
then thinke they them selves
well spedde, and beleue that
that is the true doze, where
in dede it is but a very wicket
made only to wynde men in-
to the mayle of heresye, in
whiche they shalbe alwaye se-
king, and neuer finde ende, sa-
uing the woofull ende, that the
wicked sende leadeth al them
to, that haue forsaken the com-
mon waye of the Catholike
churche, and walke styll forth
in the perillous pathes of pe-
ssident heresye.

Another

agaynst rebellion.

Another sort is there, that because they haue epyther by preaching, or elles by writing set forth and maynteyned herseye befoze, they will sticke fast to it, lest yf they should recant, and retorne home to the catholike churche, they shoulde be taken for light and vnconstant men, and so lose their estimation. Be not these very wise men trow you, that albeit they knowe, & the trueth is agaynst them, and that they haue labored by all meanes to subdue the same, yet neuerthelesse forasmuche as they wyl seme constant, they will not receaue the trueth, but stande styll in their opinion, and rather suffre death bothe of bodye and soule, then they will

The second sorte
of stubborne hereticks.

Ephre. 5.

will acknowledge their error
and blindness. Might not the
Prophete here my speake vn
to them, as he did in olde tyme
to the Jewes after this sorte.

- .. Heare pou folpse people, which be hart
.. lesse, and haue eyes and see not, & eares
.. & heare not. For these folke both
see and heare the trueth, and
yet for wilfull pryde will they
neither see it, nor heare it.

They be very lyke to a folishe
man, that goeth a iourneys, &
when he hath taken a wronge
waye him selfe, and caused o-
ther to folowe hym to, at
length albeitt he perceaueth, &
he hath gone amisse, yet neuer
thelesse will he holde on styll,
rather the turne to the right
waye agayne, because he wyl
not seme to his companye to be
decaued,

Deceaued. But such folke forgette (I thinke) that for the saynyng of there worldlye estimation, they shall loose their estimation with God, and so fall in daunger to be damned for euer. But yf so be they shuld repent their folye, & returne to the catholike fapth, of whome (I praye you) shuld they loose estimation, whiche they studie so muche to saue. Of none in dede, saue onely of those, that be blynded, as they be. what greate losse then shall they haue, yf they loose the estimation of suche, as be noughte. We thynke rather, that they shuld muche gayne by it. for lyke as a marchaunt that getteth a greate deale of golde for a litle leade, winneth

Cicer. in
epist. ad
Catonē. li
14. epist.
famili.

bestimeth muche, and waxeth
berye riche thereby. so those
that for loosing the commen-
dation of euill men, winne the
selles the prayse of good men,
hathe indoubtedlye a greate
auentage. Whye do they not
folowe the example of Hector,
which sayd, that he was glad
to be praysed of him, that was
a man worthe of prayse hym
selfe. If they wold so do, what
a great comfort then shoulde
they conceaue in their hartes
seing that they might be well
assured, that hathe all good
godlye menne woulde muche
commende them, if they meke
the acknowledginge their er-
roure, woulde be soze for it,
and God hymselfe to, woulde
be gracious and mercifull to
them.

against rebellion.

them. By meanes whereof,
they shuld not onely encrease
their estimation in the world,
but also saue their soules,
which shulde otherwise haue
perished.

Therefore for such a sayth,
as they hold, let nether the,
nor no man elles, that epyther
feareth GOD, or loueth bys
owne soule, aduenture to sus-
fer death. And yf they be trou-
bled for it, and peraduenture
shutte vp in prison, lette them
not then gloze in their set-
ters, as though they were A-
postles, and write letters of
comforte one to another in an
Apostles stile after this sorte,
Grace and peace be with you from god ,,
our father, and the Lord Jesus Christus, ,,
nor lette them not exhort one
another

another to sticke fast in theyr
sonde opinion, and say good
brother in the lordes name
shewe youre selfe nowe to be
the true minister of god in
maynteyning his holy word,
noz let them not craftly couer
theyr contagiousse heresye
with suche a gaye coloured
cloke, lest they both deceaue
them selves, and a great many
mo to, for whose soules they
shall make aunswere, but let
them call to remembraunce
the wordes of saynte Paule,
that he wyrteth to the Corin-
thians, whiche be these: Such

2. cor. 11.

- faulse apostles are crafty workemen, and
- ” fashion them selves to be like Christes
- ” apostles: and no marueyle is it, for satā
- ” chaungeth hym selfe into the forme of

agaynst rebellion.

an Angell of lpghte . Therefore it is
no greate wonder then , pf hys myn-
ders fashon them selves lyke to the mi-
nisters of Justice. And when they
haue throughe weyed these
wordes, let them marke well,
whether they be not such like
them selves, as saynt Paule
speaketh of , and so spying at
length they wrong sayth, let
them neuer stand longer in it,
noz thinke that they are wiser
then all the worlde beside, but
like good children with we-
ping teares retorne to their
mother the church , humble
aske hir spouse mercy, & desire
hym to pardon their folie. For
excepte they do thus, let them
neuer looke to be Gods chyl-
dren.

Because

In exhortation

Cyprian.
in epist.

Because that as saynt Cyprian sayeth, no manne can haue
,, god his father, except he take
,, the Church for his mother.
Now then seeing, that for such
a fond sayth no man ought to
put him selfe in anye trouble,
muche lesse ought he to make
rebellion for the maintey-
naunce of it. For yf it be true,
(as we haue proued before) &
for the syncre and true sayth
of Christ no man maye with-
oute daunger of damnation
aduerture to rebell. then much
lesse ought he for a false sayth
to rebell and ryle agaynst his
prince. Wherfore when as for
anye cause that can be ymagi-
ned, our aduersary the deuill,
the aucthor of discord moueth
vs to rebellion, let vs then re-
membze

agaynst rebellion.

mebze, that no cause is there,
(as we haue Declared before,
foz which a man may make re-
bellion, & so shall we alwayes
banquish the deuyl, be obe-
dient to our prince, and ther-
in obey god to, and finally es-
chewe the deuellish and dete-
stable crime of rebellio, which
bringeth all those, that auen-
ture vpon it, to vtter destruc-
tion and ruine. Now moste
dearly beloued contrye men,
seyng that hetherto we haue
both opened the causes, that
commonly moue men to re-
bellion, and also proued, that
foz none of them, nor no other
beside them, men must rebell,
it shall be well Done hereafter
to cōsider likewise the causes,
which haue now of late made

A. i, men

Exhortation

The causes of
this rebellion.

men to rebell agaynst our
mooste gratiose soueraygne
Ladye the Queene, and to
gyue all men warnynge to
take hede from hence forth of
suche a wicked and cruell en-
terprise. Wise men that haue
well weyed this matter, re-
ken two causes specially, that
made men this last time make
rebellion: One, to deliuer
our countrie from the oppres-
sion of straungers, as it was
repor ted, and another to re-
store agayne Luthers lewde
religion, which god and the
Queenes highnes had lately
banished out of the realme.
Which two causes may be wel
referred to the causes decla-
red heretofore, seing y^e in effect
they be included in them.

Pet

agaynst rebellion.

Yet forasmuch as it is necessary at this present particularly to speake of them, I shall hereafter set them forth at large, to shew that almong hartes may be the better quieted in that behalfe.

The fyrst cause was only a cause pretended, and was thought to many men somewhat reasonable, and thereby was not a few deceaued with the goodly coloure thereof. For when the simple people heard, that the headcapitayne of this rebellion, intended nothing els, but to stoppe the Spanyardes from entring into this realme, and to bring to passe, that no foreyne prince should mary with the queenes highnes, lest we should by that

A. 4. meanes

An exhortation

meanes (as he sayde) be made
bondemen and slaues contrar-
ry to the nature of all English
menne, and that he loued the
Queenes grace & all her sub-
iectes, as his owne lyfe, and
sought nothing, but þe shoulde
be to her honour, and the com-
moditie & welth of the whole
realme, they thought it was a
good godlye purpose, & were
by & by perswaded therewith,
and sayde that there was no
man, that was faythful and lo-
uyng to his countrie, but he
would be gladde to spend his
bloude in such a good quarel.

Thus were the selfe folke,
that knew not the very cause,
why this rebellion was made,
by this subtyll pretense foulye
deceaued, And like pooze bir-
des

des, that in a great snowe can
get no meate, with this bayte
were (oz euer they wisse) cat-
ched to their great confusion.
But putte the case, that this
had bene their intent in dede.
Shuld they therfore haue gone
aboute to make rebellion, and
where as they be commaun-
ded by **G O D** to obeye the
Queene, their mooste lawfull
heade and gouernesse, Shulde
they rule her, and in a matter
wherin euery bodye bothe by
Goddes lawe and mang hath
free libertie to do, as hym ly-
keth, Shulde they by force lyke
rigorouse tyrauntes, cōstrayn
her to satissie their fantasies,
in that behalfe, and to marry
whome they would appoynte
her: Who hath so muche auc.

A. iij, thozitie

against rebellion.

thoritic (I praye you) in making other folkes marriages, as the parentes haue in marryinge of their owne childzen. And yet for al that, they may not compell them to marrye, whome they lyst, but they must haue their consent therein. For so dyd Laban and Bathuell, when their doughter Rebecca shuld be sent with Abraams seruaunt to be married to Isaac, saying thus. Let vs call the gyfte, and aske her minde. And when she came, they asked her: Wilt thou go with this man? who answered: I am well contented to go. Therefore seeing the childzen, which ought to be at the parentes commaundement, muste agree and consent to their owne marriage, Shall not princes then; to whome

Gen. 24

whome al subiectes are bound
to be obedient, be at libertie to
appoynt their owne marriages.
And agayne because ^{what man} marriage is a ioyninge toge-
ther of a man and a womanne
freely and lawfullye made for
the bynggynge forth of childre,
howe can it freelye be made,
when eyther the man, or the
woman is by force constray-
ned therevnto. And lawfull
matrimonye can it not be, ex-
cept it freelye be made by the
full consent of bothe parties.
For S. Chrysostome sayeth, ^{Super}
that carnall copulatio maketh ^{Mat. hom}
not matrimony, but the wyl & ^{32.}
consent of the parties. Then ^{..}
forasmuche as bothe by Gods
lawe and mans it playnly ap-
peareth, that matrimony can
A. liij. not

Not be good, except it be made
by the free consent of the par-
ties, let no true subiect thinke
much, that the Quenes high-
nes hath bestowed her selfe,
where she lyketh and loueth.
No no euery one that loueth
her grace hartely, wil be glad
that she marieth suche one, as
she maye hereafter take plea-
sure and comforte in. If her
grace shuld haue married one
that she could not haue fanta-
sied, it shuld so sore haue agre-
ued her, that she woulde haue
wished to be out of the world.
And besydes that, it shoulde
haue bene occasion of conten-
tion betwixte them, whereby
God shuld haue bene hyghlye
displeased. For wheresoeuer (as

Cap. 3.

witnesseth saynt James) is en-
uie

In exhortation

ape and contention, there is vnstabilenes
and all wretched workes.

Quer thys yf we woulde
thoroughly weye, howe thys
marriage hath bene broughte
to passe, we should haue cause
muche to meruayle at it, and
not to grudge agaynst it. For
when as the Queenes bygh-
nes was by the Parliamente
house most humblye sued un-
to, that it woulde please her
grace for the quietnes and cō-
forte of the whole Realme to
take an husbände, she was in
wonderfull doubte wyth her
selfe, what she myghte do in
behalfe. And great payne had
she to applye her mynde and
fantasie that waye, seyng that
her grace had nowe so manye
yeares lyued a pure birgine,

A. v. and

Howe the
Queenes
marriage
came to
passe.

In exhortation

and had great pleasure to liue
so styll, and so wold haue con-
tinued, had it not bene that by
Gods goodnesse We myght in
lawfull marriage haue issue,
(for which it is our bounden
Duetie earnestlye to praye) to
thirtent hall her louyng sub-
iectes therby myght be satis-
fied, & the whole realme pre-
serued in peace and quietnes.
And therfore seing it was a
thing most expedient for vs,
that her highnes shuld marri,
We forced her selfe contrary to
hys owne fantasie therinto.
And to thende that God
myght assiste her godly intent
sell to prayer, and most fer-
uently called vpon god (seing
that for our sakes We shuld
marrye) that it wolde please
hym

In exhortation

hym to put her in mynde of
suche one, as his glozy might
be anaunced by, and all her
subiectes haue good cause to
reioyce in. For as for worldy
pleasure, whiche folkes com-
monly take in marriage, she
nothings passed: but her care
was only to marry with such
one, as myght throughe his
singuler vertue please god,
throughe his greate wisdom
helpe well to gouerne this
realme, and for his noble ly-
nage be occasion of muche ho-
nour and quietnesse to our
countrye. As for beautey,
strength of body, talnes of
personage, and suche like, to
those had her highnes no re-
specte at all. Therfore while
her grace made this godly &
humble

humble petition to almightye
 god, came there into her re-
 mōbraunce this noble prince
 of Spayne. And sone after
 were embassadozs sent from
 the emperours maiestye for
 that selfe purpose. So that it
 well appeareth, that the first
 motiō of this marriage came
 of god, without the counseyle
 or aduise of any man. And we
 must also consider, that the
 hartes of princes (as we read
 in the Proverbes of Salo-
 mon) be in the hande of god,
 and that he moueth the same
 that way, that hym liketh.
 And then howsoever the mat-
 ter seme in oure syghte, we
 oughte to iudge the beste, and
 thynke that God by his hea-
 uenly wysdome hath done it
 for

agaynst rebellion.

for the best, and we must hartely praye hym, that hys wyl alwaye maye be Done in all suche matters . For as he is the gyuer of all other good thynges, so is he most specialy of a good marriage . And that may we learne of Salomon, where he sayeth: An house P. 12, 19. ..
 & riches are giuen vs of our parrures, ..
 but a wylfe wylfe is giuen of GOD. ..
 Therefore it is euerye good mans parte earnestly to pray to almyghtye God, that seeing that by his prouidence (as we herelye trust) thys noble marriage is made betwixte suche two princelye personages, it maye please hys goodnesse so to worke in that behalfe, as maye be to the aduancemete of hys glozre, to both their honours

In exhortation

nours, and hartes ease, and to
the commoditie and quietnes
of oure countrey. But it was
maliciously and falsely repo:
ted not longe ago by the re:
belles (as I told you before)
that the Queenes Highnesse
wold haue married a straun:
ger of set purpose to make vs
slaves. And they dyd not let
to say beside after this sorte.
Shall men suffer this, or shall
we haue our heades thrust
vnder a straungers girdle, &
become his bondmen. Or shall
we suffer our wiues & dought:
ters to be rauished by vyle
belaynes. What true English
hart can abide this. And be:
yng thus baynely perswaded,
rashely without any further
deliberation sell they to open
rebel:

The Hen
tishere:
bels wor:
des.

agaynst rebellion.

rebellion, & did muche like, as
the Jewes did in olde tyme,
which thzough þ counseyle of
Iudas Gaulanites rebelled agaynste
the emperoure of Rome. at
such tyme as Quirinus a senator
was sent by thēperour into Syria
& Iudea to sesse these cōuntries

Iosep. de
anti. l. 8,
ca. 1.

for this Iudas Gaulanites (as Iosephus
telleth) hauinge a companyō
muche lyke hym selfe ioynd
with him, moued the Jewes
to rebellion, and told thē, that
this seslinge was for no other
purpose, but that they shoulde
graunt them selves to become
bondemen & slaues: and ther-
fore he exhorted al his contry
men to defende & maynteyne
their libertie. for so (sayd he)
shuld it come to passe, þ yf they
had good lucke, they shoulde

not

In exhortation

„ not onelp e entope their owne
„ goodes in muche prosperitie,
„ but also beyng e establyshed, in
„ their possessions, gette great
„ prayse for their manhode.
„ And that they must not looke
„ to be helped at Gods hande,
„ except that withall they wold
„ stude to helpe them selves.
„ The rascold people were glad
„ to heare thys, insomuch that
„ therby they were muche mo-
„ ued to aduenture thys their
„ wretched enterpryse. Who for
„ desyre of lucre vnder the pre-
„ tense of defendynge their li-
„ bertie so much troubled their
„ whole countreie, as it is not
„ wel able to be told. for where
„ soeuer they came, they mur-
„ dered men, and robbed them
„ and wythoute respect kyled,
as

agaynst rebellion.

as well frendes as enemyes:
and al such as were noble and
notable men they rydded out
of the way. And whyle as in a
furious rage one slewe ano-
ther amonges them selves, so
reynne enemyes dydde inuade
them, and grate dearth and
famine besell amonge them.

Thys telleth *Iosephus*. So that
whosoever wyl copare these
two rebellions together, shal
easely perceave, howe bothe
they them selves by their dete-
stable enterpryse wroughte
theyr owne destruction, and
God sent his vengeaunce vpon
them besyde, as a scourge for
their frantike madnes. Wher-
fore yf we wyl saue our soules
from damning, saue our bodi-
es from killing, saue our coun-

¶ i. trepe

In exhortation

trye from spoyling, and auoyd
the great vengeaunce of god,
let vs frō hencefozth beware
of rebellion. And surely per-
suade our selves, that our gra-
tious Lady & maystresse the
Quene, because she is the hum-
ble handmayde of God, elec-
ted and chosen by him to rule
and refozme this realme, whi-
che was so farre oute of oꝛder
and frame, will go aboute no-
thyng, but that shalbe to gods
glozpe, and the welth of all vs
her louynge subiectes. For all
her delyte and pleasure is, to
see gods glozpe auanced, and
this her Realme recover the
honorable state, that it hath
bene in tyme past.

Nowe then consideringe
her godlye purpose in this be-
halse,

halfe, it shalbe euerye good
mans duetie euerye daye to
praye hartely for her, that she
may longe liue, & reygne ouer
vs, & whēsoeuer any enemies
go about to assault her, moouē
willingly to spende oure good-
des & liues to in her defence.
As for her mariage, let vs (as
I sayd before) referre the mat-
ter to God the author therof,
& to her owne wisdom, which
hath chosen it. For yf we shuld
rebel therfore, we shoulde not
only seme to be wiler thē god,
that (as we verely trust) hath
made h marriage, but also to
knowe better then her grace,
whome she shulde most loue &
like. Now where as some per-
case both hath said, & as yet do
saye, that this noble prince of

M.ij. Spayne

In exhortation

Spayne is a straunger , and
therfore both thei them selves
grudge at the Quene, because
she hath married him , and al-
so make other by their nough-
tie persuation to grudge like-
wysse, herein surlye they not
onelye declare their lacke of
knowledge, as touching their
duetie & obediēce to her grace
but also displease almyghtye
god her defendour. Therfore
it shuld be verye well done for
all suche to call to memozye a
stozye, that is wyrtten in holy
scripture, as concernynge the
lyke matter. We reade, howe
that Marye and Aaron dyd
soze murmer and grudge a-
gaynst Moyses, because he
married a wyfe, whych was
a straunger, & bozne in Aethi-
ope,

Num. 12

agaynst rebellion.

Ope. Wyth which their grud-
ge God beinge soze agreued,
smote Marse wyth a lepro-
sy, insomuche that by reason
that he was so greatly infec-
ted with it, he semed as white
as snowe, and was in daun-
ger therby to be destroyed.
Do we not thynke, that God
nowe is iuste, as he was then,
and is as soze offended wyth
our murmurynge heartes a-
gaynst the Quene, as he was
then wyth theirs agaynst
Moyles, and wyll punyssh
our wickednes, as well as he
dyd theirs, and the moze that
we grudge, the moze greuou-
slye wyll he plage vs: Why
then seynge we haue no iuste
cause of grudge, do we not
leauē our grudging, for feare
M.iii. that

Interpretation

that we so displease god, that
he wyl not only smyte vs with
the horrible discaie of leprosie
in our bodyes, but also punish
our souies with euertlastinge
fyre.

And albeit þe priuate grudge
that one beareth towarde a-
nother, doth muche prouoke
goddes wraath agaynst vs, yet
the grudge, that we beare to-
warde our prince is muche
more greuousse. for when the
Num. 14 childzen of Israell murmured
agaynst Moyses and Aaron
their rulers, because they fea-
red to be destroyed of the in-
habitanteres of Canaan at suche
tyme, as they shuld enter into
it, and wished þe they had died
in Egypte, God was so sore
displeased with their grudge,
that

agaynst rebellion.

that he sayde to Moyses, I
will distroye them all wyth
plage and pestilence, & make
thee a ruler ouer a greater
numbre of people, and much
moze valiant. Agayne when
they went from the hill called Num. 27
Hore, and were with their long
trauayle soze weryed, and by
reason therof much muttered
agaynst god and Moyses, and
sayde, why hast thou brought
vs of oute Egipte, that we
shulde dye in wildernesse, god
sente amonge them syze ser-
pentes, which soze tormented
them, and killed many of them
insomuche that they came to
Moyles and sayde. We haue
soze offended in that we haue spoken a-
gaynst GOD and thee.

Theretoze all they that soz

N. iij. any

Interpretation

any cause grudge agaynst the
quenes grace, let the looke for
suche lyke plagges, yf they do
not amend, & let the learne by
these examplers to laye away
their grudgyng heartes, and
mekely to acknowledge their
folye, to aske God mercy, and
to saye with the chyldzen of
Israell, we haue greuouly of
fended, for that we haue mur
mered agaynst thee, O Lord,
and agaynst our moste grati
ous Queene. And lette them
neyther secretly in their har
tes grudge agaynst the y
Princke, nor openly in theyr
woordes speake euill by her,
but folowe the counseyle of

Eccl. 7. Salomon, where he sayeth:

- .. Kepe your selves from grudge, whiche
- .. auerpleth nothyng, and temper your
tongue

agaynst rebellion.

to saye, that it sclaunder nobodye.

For all they, þe eyther in theyr hartes conceaue anye malice toward þe Queene, or grudge at her, or vtter euil wordes agaynst her, are as wel to be counted mutted rebelles, as those that beare harnesse agaynst her. For these be the thre speciall popntes (as you heard at the beginning) wherein rebellion standeth. Is for their muttering þe they make for her marriage, yf they knewe, how the Prince of Spayne is vnto vs no straunger, but one of the bloude royall of Englande, by reason that his father the emperours Maie stie, that now is, bothe by hys father syde & mothers cometh of the Kinges of Englande, they wolde

That the
prince of
Spayne
is to vs
no stra-
nger.

M. v. per.

perhappes (as they haue iust
 caue) lay it aparte, and both
 thanke god hartelye, that
 hath vouchesaued by hys di-
 uine prouidence to bzing to
 passe, that such two noble per-
 sonages, comming both of one
 stocke and linage, that is to
 say, of the moste valiant and
 famousse Prince Kinge Ed-
 ward the third, shuld for tha-
 trauncement of þ noble bloud
 of Englande be ioyned toge-
 ther in marriage, & also be ve-
 ry gladde in their heartes to
 know, þ such a noble progeny,
 as themperours is, hath
 spronge oute of the race of the
 kunges of Englād, but to thin-
 tent that it may playnely ap-
 peare, þ this is of an vndoub-
 ted trueth, I shall sette forth,
 as

agaynst rebellion.

as it were in a table for al men
to loke vpon, the lineall dys-
cent bothe of the Queenes
Highnes, and also of the sayd
prince from Kinge Edward
the thirde, which lineall dis-
cent haue I gathered partely
out of the stozies of England,
and partly out of the stozies of
Spayne, to thintent that the
trueth thereof shoulde
thoroughly be knownen
to all menne

In exhortation

Hereby maye we wel perceaue, that the Quenes grace taketh no straunger to marry wyth, but suche one, as bothe by father and mother cometh of the royall bloude of Englande, and nowe at lengthe is called home, as it were to hys natyue countrey, insomuch that no true Englishe man hath any cause to grudge at the matter, but great cause hath he to merueyle at the wonderfull prouidence of god therin, and hartely to thanke him to, that he of hys goodnes both hath so auanced the noble bloude of Englande abroade in the worlde, by rayling vp thereof so manye noble princes to gouerne his people, & also nowe in the ende hath sent vnto vs
a noble

agaynst rebellion.

a noble prince of þe same bloud
to be ioyned in marriage with
the Queenes hyghnes, to the
great honour of our countrey
and all oure comfortes . for
what can be moze honozable
for vs, then to ioyne with such
a prince, whose progenitours
haue ben for their noble actes
renomed throughtout þe whole
woylde, and for their singular
vertue moſte hyghlye promo-
ted. for manye noble victoris
es haue they gotten, manye
countrys haue they subdued,
and alwayes by their force &
policie defended the ſtate of
Chriſtendome agaynſte oure
mortal enemies the Turkes.

And becauſe they were ſo
much eſtimated for theyr excel-
lente vertue, by, of their fami-
lie,

In exhortation

lie, that is to saye, of the house
of Austria, hath bene of late
dayes chosen to be emperors.
Of whom two were called Al
berte, & other two Frederike,
the .v. was named Maximilia
an, and the .vi. Charles, that
nowe reygneeth.

What can be more com
fortable to vs, then that the
Queenes highnes shuld haue
a Prince to her husband, that
cometh of such a noble stocke,
who although he was bozne
in a straunge countrie, yet to
vs, because he cometh of the
royall bloude of England (as
I sayd before) neyther is, nor
ought to be taken, as a straun
ger. And yf any man doubt of
this, let him peruse the cronis
cles of Englande & Spayne,
and

against rebellion.

and he shall finde my wordes
true. Agayne yf we feare him,
because he was borne in Spa-
yne, let vs cal to remembrance
the two most famous and no-
table Emperours of Rome,
Traian and Theodosius the greate,
both Spaniards borne.
Who beyng promoted to the
Emperre, so, whyle they raign-
ed, dyd gouerne the same, as
euer since of al men in al ages,
they haue bene moste highlye
commended.

Lette vs besyde reade the
lyues of the Kinges of Spa-
yne, and we shall perceauie be-
rye manye of them to haue
bene of suche wysedome and
vertue, and of so synguler
good qualities, as they
maye be thoughte able too
matche

matche the Princes and rulers of anye other countrey besyde. But now some do say, that the Spaniardes be so proude and hyghe mynded, & no man can well awaye wyth their behauiour. And & same repozte oftentimes in other countreys hath gone vpo vs, that we were both proude & stubborne. But put the case, that diuers of them and of vs to were such in dede, shall we by and by iudge al the reste to be of the same sort. Such per happes of bothe twayne as lacke wisdom, be for the most parte of that condition. But surely they, that be wyse, be al so sobre, discrete and gentle. For wisdom alway worketh suche effectes in those, that hath

hath it.

As for the prince hym selfe, he
is not only wise and sobre, but
also of a very gentle behatiour.

And good cause surely hath
he to be so. For bothe hath he
an excellent wytt of nature, &
also a father of singuler wis-
dom to learne at, yea & graue
counseylours continually a-
bout hym, whose sage and so-
ber aduise he is alway readie
and willing to folowe. And
nothing is there, that more
declareth a man to be wyse,
then that he wyll stycke to
much to his owne fantasie, but
gladly both heare those, that
be wyse, and also folowe their
counseyll. Now that he is of
gentle behatiour, well appea-
reth in that, that all his sub-

The prin-
ces qualifi-
cations.

A. J. iectes

Exhortation

lectes so hartli loue him, & are
bery loth to lacke his presēce,
whiche thing they haue of late
wel declared. For whē it was
knowne amonge them, & he
shoulde come to marrye oure
quene, albeit they much reioy
sed in the marriage, yet they
much lamented, & toke great
sorrowe for his departinge, by
reason & he hath at all times
in all poyntes so gently beha
ued him selfe toward them, &
therfore they had rather haue
died, then & he shuld haue de
parted from them. And these
special vertues god hath gy
uen him to winne mens hartes
withal, liberalitie, mercy, and
patience. For both to noble &
meane men, to gentle and sim
ple, to ryche and poore he is
so

These spe
cial ver
tues of
prince.

agaynst rebellion.

so liberall, that all, that haue
to do with hym, haue greate
cause to beate hym good wyl.
And agayne yf any man of-
fende hym, yf he be sozr ther-
fore, he is readie to pardō him,
and mercifully to deale with
hym. And in these pointes he
is very like to our moste gra-
ous Soueraygne the quene,
As for his patience that is so
singuler, that for the same he
may well be compared with
the sage and famouse philoso-
pher *Socrates*. For those that
perfittely know hym, reporte
h̄ no displeasure, misfortune,
or aduersitye can moue hym,
and that no man hath for any
cause sene hym at any time an-
grie. And although that al o-
ther vertues are in a Prince
P.ij. verye

very commendable, yet none is there, that is so much to be esteemed in him, as godly patience.

Wherefore seeing this noble Prince of Spayne is garnished with such goodly virtues, as þe Spaniards haue good cause to lament for hys departing, so we Englishmen haue iuste occasion to reioyce for his comming. By meanes whereof we shalbe ioyned in sure amitie with two or three noble countreyes, Spayne, Flaunders, & the rest of lowe Germany.

And greates commodities both thys realme alwayes receaued by trafike hadde with these countreyes, as al they, þe vnto the trade of marchaun-
dise

dise beyonde the seas, can be-
 ry well shewe vs. for what a
 benefite is it for thys realme
 to haue free libertie to coue-
 suche thinges from hence thi-
 ther, as we haue plentye of, &
 to byng in those agayne from
 thence hyther, that we haue
 nede of.ouer thys our coun-
 trey hereby shall greatlye be
 strengthened, and well fortified
 agaynst our aunciente enemi-
 es, who are very sore displea-
 sed with this noble marriage,
 because they feare, that from
 henceforth they shall not be so
 able to worke vs displeasure,
 but that we shall be more able
 on thother syde alwayes by
 Gods helpe not onely to de-
 fende oure selves, but also to
 giue them an ouerthrowe, &

agaynst rebellion.

to reuenge theyr malyce a-
gaynst vs. wherfore leyng
that our enemies are so sore a-
greued with this marriage, it
is our partes, yf we loue oure
countrie, to be very glad of it.
For oure enemyes euer more
are soyre for our commoditie,
because þ whatsoeuer is hurt,
full to vs, they muche reioyse
thereat. For men for the most
part are naturally enclined to
be glad of their enemies har-
mes. Then let vs not be soyre
for that, that our enemies are
soyre for, lesse we seme to haue
the same affection, that they
haue, and so to hate our coun-
trye, but because they be soyre,
let vs be gladde, therby decla-
ring, that we hartely loue our
countrye.

Let

Let vs folowe the Spaniards example in reioysing
for thys marriage . Who at
suche tyme, as sure tydynes
were broughte into Spayne,
as touchynge the same, they
were all so gladde of it, as
thoughe they hadde receaued
some ioyefull tydynes from
heauen . Whych the y great
gladnesse they well declared
at the comynge thither of
oure Embassadors, whome
they receaued wyth suche
greate honoure, wyth so sin-
guler gentlenes, and wonder
full ioye, as the lyke hereto-
fore hath bene verpe seldome
heard of. Why then do not we
the same, and shewe our selves
ready with as glad hartes to
receaue them.

agaynst rebellion.

If perhappes oure loue toward them be so colde, that it doth nothing moue vs thereto, yet let eyther the honour of our owne countreye, which we owe speciall ye to regarde, or elles the commodities, that we shal receaue by them, some thynge moue vs in thys behalfe.

And suche as at the fyrste can not frame their fantasyes so frely to do it, as it wolde be done, let them yet at the leste dissemble & beare them fayre countenaunce vnto such time, as they shal haue cause by reason of their gentle behauiour, bothe to like and loue them. Agayne sythen that the frendship and amytie of their countreye is so necessary for vs, me thinke

An exhortation

thinke, that we should both be
ryghte glad of them, and also
muche reioyse in that, whyche
is cause thereof. And trueth
is it (as Herodotus wyrteth) that
no one region or countrey is
there, that hath not ostentis
mes nede both of the ayde of
any other, and also of the com
modities thereof.

Herodotus
in Clio.

Wherfore suche folkes, as
are not contented with suche
a noble marriage, may be reke
ned litle to consider eyther þ
welth of their countrey, or the
Queenes honour. Agayne
the condicions of the marri
age, whych be exprested in an
Acte of Parliament, made on
lye for that purpose, are so ho
norable and so commodious
for Englande, as all Englyshe
A. v. men

An exhortation

men, that fauoure their coun-
trye, are greatlye bounded to
gyue God hartye thankes for
suche a marriage. And there
be also suche prouisions in the
conditions thereof for þ good
and quiete behauioure of all
those, that shall come in wyth
the sayd noble Prince, that no
man hath cause to feare anye
trouble at their handes.

Lette vs then behaue our
selves towarde them, as it
becommeth vs: And no doubt
but that we shall fynde suche
gentle frendship in them, that
we shall haue iust cause to loue
them, and gently to entertein
them. And besydes this no
straunge thinge is it, that the
quene marieth wyth a fozen
prince, for it is the common
practise

Inexhortation

practise of all princes of the
worlde in a maner to ioyne
marriage for the moſte parte
with foreyne princes, bothe
for to make ſure frendſhip be-
twixt realme and realme, and
alſo for the comodities that co-
monly enſue thereof. *Pea*
and good ſtoꝛies make men-
tion, that the like caſe, that the
Queenes Highnes marriage
ſtandeth in, hath oftentimes in
other realmes bene ſene. for
Iſabell Doughter too John
king of Caſtell, that was bro-
ther to Henry, when as her
brother Henry died withoute
yſſue, and that ſhe was crow-
ned Queene of Caſtle, by & by
was ioyned in marriage with
ferdinand ſ. v. king of Arra-
go, & ſo was thoſe. ij. kingdōs
by that

*Tarapha.
de orig.
reg. Hiſp.*

An exhortation

that marriage made all one.
Whiche Ferdinande so well
and wisely gouerned those
countrie, that al menne both
hartely loued him, and great-
ly also commended hym.

Beside he expelled out of
that part of Spayne, whiche
is called Granade, the Mo-
res that had by force holden
that countrey seuen hundreth
yeares. And ouer þe he thrust
out a great numbze of Sara-
cenes and Turkes, and banis-
hed with the their false fayth,
and after buylded goodlye
churches to the glozy and ho-
noure of God.

Marye also Doughter to
Charles, Duke of Burgun-
die, being hepye to her father,
was married to Maximilian
the emper.

agaynst rebellion.

thempetroz a fozeayne prince:
who was for his excellent
wisedome and vertue muche
renowned, and for his noble
actes wanne him selfe in the
worlde great honour.

Isabell Iphewyse doughter
to Ferdinande king of Castile
and Arragone, after her bro-
ther Johns, and her eldest si-
ster Isabells death, beyng the
heire to the crowne of Castile
and Arragone, was married
to Philip Arch. Duke of Au-
stria, a fozeayn prince to. who
so nobely gouerned those cou-
tries, that all the people there-
of dyd greatlye honour him,
hartely loue him, and mooste
humbly obeye hym.

And many other suche lyke
marriages haue bene made in
the

In exhibition

the worlde, whych they haue had
so prosperous successe, that
not onely the parties, that
made them, toke muche com-
fortes therein, but also the coun-
tries, wherein they were made,
receaued alwayes muche ho-
nour and commoditie thereby.
Therefore this marriage of the
Queenes highnes ought not
to seme strange to any man,
because the like in other real-
mes hath oftentimes bene
made before. Agayne manye
marriages haue bene made at
sondye times, (as both our
owne cronicles, and the croni-
cles of Spayne do testifie) be-
twixte the noble countrey of
Spayne and vs, a good suc-
cesse haue they had, and much
friendshipp by meanes thereof
hath

agaynst rebellion.

bath growen betwixt vs and them. And bothe the realmes haue muche reioysed therein, & waxed riche and welthie ther by, insomuch that al good men and suche as earnestly tender þ good & prosperous estate of our countreie, these causes wel considered, wyll reken vs happye, that only God, as it appeareth, hath thus honorably provided for vs, and hath by this meanes renewed the olde amitie and frendshippe, that hath bene betwixte Englande and Spayne.

But nowe as for those that rebelled of late, albeit þ they pretended, that all theyre grefe came of this marriage, & gotte them a Spanishe cloke to couer their cursed deuyse wyth

In exhortation

withhall, and so shewed them
selves disobedient to God and
unkynde to theyr prince, yet
meaned they nothing lesse.
For a man may be bolde to say
this, & yf the prince of Spayn
had bene a fauorer of heresye,
and giuen to suche sonde san-
tasies, as these folkes were
thē selves, howesoeuer he had
bene qualified otherwise, thei
would neuer haue made rebel-
lion for the matter, but wyth
most glad hartes haue recea-
ued him, hoppnge thereby to
haue recouered their abhomi-
nable and blasphemouse here-
sie agayne. But because he is
a catholike prince, a fauorer &
defendour of Christes church,
and sonne to the Emperours
maiestie, who alwayes hathe
most

moste earnestlye maynteyned
the catholike faith, they could
not abyde hym, noz in no wise
heare of hys commynge, fea-
ryng that thereby theyz wic-
ked heresye shoulde be bany-
shed oute of this realme, and
all the preachers therof from
thencefozth myghte putte by
theyz pypes, wherewith they
had (as Mercurye did wyth
Argos) not only brought the
people a slepe, but also after-
ward put out theyz eyes, and
made them starke blynde.

Therfoze the verye cause
of this last commotion was re-
ligion nowe by God and the
Queenes highnes broughte
agayne to the olde aunciente
order and state, appoynted by
Christes catholike Church:

D. I. Agaynst

*Ould. Me
tamorph.
lib. 1.*

*The very
causes of
our last re-
bellion,*

Exhortation

agaynst whych these rebelles
hate so deadly hatred, that
they hadde rather haue losse
their liues (as manye of them
haue done) then to be brought
to receaue it.

And because they mynded to
mayntayne theyr wicked he-
resye still, they purposed like
most miserable and cruel wret-
ches by force of armes firste
to putte doune the Queenes
Highnes, to depriue her of
her crowne, to ridde her and
all her faythful counseylours
out of the waye, and then to
haue set vp suche rulers and
counseylours, as wolde haue
set forth the heresye a frewe.
And after that all the disper-
sed bretherne, that be of he-
resyes guyde and fraternitie
ould

agaynst rebellion.

shulde haue repayred toge-
ther agayne, and broched the
dregges of their deuellish doc-
trine to the people, as they
had done befoze. But god,
whose glozy they mynded vt-
terlye to deface, whose hande
mayden they had contriued
cruelly to kyl, whose true ser-
uauntes they fully purposed
with fire and swozde to per-
secute, suffred them to runne
forth headlyng to their owne
destruction, for when as they
hoped surelye to haue their
purpose, and came euen to the
verypoynt, sodenly god or e-
uer they were aware, lift vp
hys myghtye hande agaynst
them, and in a very moment
banquished them, and gaue
them into the handes of his

D.ij. saythe

In exhortation

faythfull seruante oure soue-
rayneladye the Quene. who
while the field was in fygh-
tynge, was seruentlye occu-
pied in prayinge. And when
astidinges was brought her,
that by treason all was losse,
she like a valiaunt Champion
of Chryste nothyng abashed
therewith, sayd that she doub-
ted not at al, but her captayne
(meanyng thereby oure saui-
our Chryste) woulde haue the
victory at lengthe, and falling
to her prayers agayne, anone
after had she worde broughte
her, that her men had wonne
the field, and that wyate her
enemies Capitayne was ta-
ken.

So that hereby every man
maye evidently see, that God
woulde

woulde not suffer eyther such
 a vertuose Lady, and a pure
 birgine to be destroyed, or his
 catholike fayth, whych he had
 of late by her so gratioously re-
 stored, to be by thenemyes of
 his church with violent force
 ouerthrowen. Whych thinge
 he well declared lyke wyse in
 the wonderfull fall of the late
 Duke of Northumberlande,
 who rebelled bothe agaynste
 the Queenes hyghnesse, and
 also agaynste Chyistes catho-
 like Churche. Whych two mi-
 raculouse victozies are suffici-
 ent to make al men take hede,
 as they rebell eyther to de-
 stroye the true fayth of our sa-
 uiour Chyist, or agaynst suche
 a godly heade & ruler, whose
 greate godlye vertue maye
 D. iij. well

Wel be perceaued in that, that
 she neuer goeth aboute any
 weyghty matter, or attemp-
 teth any great enterpryse, but
 first entreteth she into her pry-
 uye closet, and there vpon her
 knees prayeth god most har-
 telye, that he wyl of his good-
 nesse assiste her in that she en-
 tendeth, and so bzing her pur-
 pose to passe, that the same
 may be to his glozy and the
 welthe of all her subiectes.

And whensoever she falleth
 into any trouble or daunger,
 she fayleth not to do the lyke,
 so that men may wel thynke,
 that hauing god on her syde,
 as both she most earnestly pra-
 yeth to haue, and also it plain-
 ly appeareth, that she hath, she
 shalbe alwayes able to gyue
 her

her enemies an ouerthrow, &
 saye wpth the holy pꝛophete Psal. 26.
 Dauid, myne enemyes that
 troubled me are discomfited,
 and hath catched a fall. But
 alas what harde hartes haue
 those, that if she were but a
 priuate woman, being so gen-
 tle of nature, so vertuose
 and so merciful, coulde drawe
 theyꝝ sworde agaynste her,
 and go aboute to shedde such
 innocente bloude. For albeit
 that all bloude shedde is cruel
 and horrible in the syght of
 god, yet the sheddyng of so
 a pure virgyns bloude, is of
 all other moſte cruell and de-
 testable. For bothe mennes
 eares bitterli abhorre to heare
 it, and god hym selfe is moſte
 greuouslye offended with it.

D. iij. Do

Do we not reade of cruell
 paynems, that when they
 had gotten the vpperhande of
 their enemyes in battayl, and
 murdered many men therin,
 alwaies had compassion of the
 the women, and virgins spe-
 cially, vpon whome they wold
 lay no violent handes. As it
 is witten of Alexander the
 great, who when he had ouer-
 comme Darius in the fiede, and
 taken two daughters of his,
 because they were virgyns,
 he had pitie vpon them, and
 very mercysfully and gentelye
 entreated them, and wyth
 most frendly wordes & greate
 honour enterteyned them.
 What shuld chrissten men then
 do with suche as be virgyns,
 shuld they, if they were their
 deadly

Pindars
 chus in ui
 ta Alexan
 dri.

agaynst rebellion.

dedly enemyes, go aboute to
shed theyr bloud. No no they
shuld spare them, and for pure
pitte they shuld pardon them
to. For the Childzen of Israel
were commaunded, that when
they beleged anye citie, they
shulde firste offer peace to the
inhabitauntes thereof. And if
they refused it, then shuld they
kill all the menne, that were
founde within it, the women
and yonge tender babes al-
wayes excepted. So that se-
ing al women were excepted,
the virgins by this commaun-
dement in the daungers of
warre, were alwayes kepte
harmelesse.

Then forasmuche as vir-
gins, that be our enemies chil-
dzen, muste haue mercye shew-

D. v. wed

Deut. 20

wedd them, how shuld men ble
 those virgins, that neuer offe-
 ded them, that be their fren-
 des, yea that most hartly loue
 the. Or after what sort shuld
 we behaue our selves toward
 our gratiouse Ladye & may-
 stresse, a most pure and perfitte
 virgine, who loneth euerye
 one of vs as her owne life, who
 most carefullye trauayleth to
 enriche vs, & set vs at quiete.
 Who desireth to liue onlpe for
 oure welth and commoditie.
 For to dye were muche moze
 acceptable to her, (as she saith
 oftentimes) then to lyue in
 this miserable and wretched
 world.

Whiche earnestlye conside-
 red, great cause haue we to ad-
 uenture oure goodes, lyues,
 and

agaynst rebellion.

and landes in her highnes de-
fence, and to do, as one Ethai 2. Kc. 15
Getheus dydde to kinge Da-
uid, when his sonne Absalon
rebelled agaynste hym.

Thys Ethai when he hearde of Da-
uids trouble, repaired to hym wpth
speede. To whome Dauid sayde: Why
commest thou from thy place and man-
sion? Thou comest but now, and arte
constrayned to go forth with us. But it
is best for thee to returne home, and take
thy retinue wpth thee. And for thy
gentlenes and fidelitie towarde me, I
praye God requite thee. To whome
answered Ethai. As true as God sp-
ueth, and as true as pour grace spueth,
wherefoerer pou shall become, there
wpll I pour seruaunte be, and take such
parte, as pou shall do, and wpth pou to
dye and liue.

Such

Such hartes ought al sayth
 full subiectes to beare to their
 Prince, that they vncalled
 shulde most gladly offer theyr
 seruice, when occasion serueth
 and be well contented to ad-
 uenture theyr lyues in such a
 good quarell, and so to tender
 theyr head and gouernour, as
 the childe is bounde to tender
 his mother. And were not he
 to be counted a cruel wretche,
 that woulde kill his owne mo-
 ther, as dydde *Orestes*. Then
 seyng that our noble Quene
 is to every one of vs, as a most
 tender and louing mother,
 how miserable a man shuld he
 be, that wold ones lift vp his
 hand to destroe her. For al-
 beit that it is a most heynous
 and detestable acte for a man
 to

to shedde hys owne p̄uate &
 natural mothers bloude, yet
 much moze heynous & horri-
 ble is it for one to go aboute
 the destruction of her, that is
 þ mother of a whole realme.
 And we shulde herein folowe
 the xample of the simple bees,
 whych so tender their king &
 gouernoure, that if he haue
 missed his waye, they wil dili-
 gently seke for him, smell hym
 out, and folowe him to suche
 time, as they haue found him.
 And when he waxeth old, and
 is not able to flye, they beare
 him vpon their backs, and if
 he dye, then depart they al fro
 that place. Dothe not nature
 herein teache all subiectes to
 tender & loue their p̄ince, as
 the poore bees do their king.
 And

In exhortation

And besides thys we oughte
to consider, that he is the an-
oynted of God, as all lawfull
Princes and gouernours be,
and that we are commaunded
in scripture, that we laye no
violent handes vpon thē that
be anoynted.

psal. 104.

And herein ought we to fo-
lowe the xample of the holpe
Prophete Dauid. Who when
he was persecuted by kynge
Saul, and cōstrayned for safe-
garde of his life to fye to roc-
kes, and there to hyde hym, &
all hys retinewe in a denne,
and that Saule entred into
the same denne to do hys na-
turall easement, and that Da-
uids menne sayd to him, that
nowe the day was come, that
G D hadde promysed be-
fore

1. Re. 24

agaynst rebellion.

foze, that Saul should be ge-
uen into his handes, wente to
Saul, and didde no moze, but
priuelye cut away the edge of
hys cloke . And yet hys con-
science was so agreed for
that dede, that he sayde to his
men.

G O D be mercifull to me, and
suffre me neuer to lape handes vpon my
Lozde Saul, the anoynted of God. for
I sweare, that as surely as God lyueth,
that I wyll neuer lape my hande vpon
hym, being the anoynted of God. But
he shall for me dye eithyr by the plague
of God, or by naturall death, when he
dape cometh, or be kylled in battayle.
God forbode that ener I shoulde ones
stretche forth my hande to hurt hym,
being Gods anoynted.

Suche a conscience hadde
Dauid, and so he ymoued an of-
fence thoughte he it to lape
handes

In exhortation

handes vpon hym, that cruellye persecuted him, and was hys deadly enemye. But alas what a soze troubled conscience oughte suche folkes to haue, as mynded cruellie to murder their moste gratiouse soueraygne Lady the quene, who so hartelye loued them, who was alwayes so carefull for them, and tendereth their welthe and comoditie no lesse, then her owne. How vnkind folkes be those, that hateth her, that loueth them, and goeth about to rewarde kindnes wyth kyllyng, and to destroye her, that studieth alwayes possible to saue them. These men remember lytle the wordes, that God sayd to Cain, when he hadde kyled hys brother,
the

against rebellion.

The blond of thy brother crieth vp to
me fro the earth. Wherefore thou shalt be
accursed vpon the earth, which is opened
and hath dronke vp thy brothers blood.

And in another place he say: **Gene. 9.**
eth: Whosoever sheddeth mans bloude
vpon earth, his bloude shall be shedde.

And albeit that the killyng of
euery priuate person is horri-
ble in the syght of god, and is
neuer suffred vnpunished, yet
the killing of a prince is much
more detestable, & those that
adventure that wicked acte,
escape not at length some mi-
serable & wretched ende. For
what became of Abimelecke, &
(to thintent, that he might be **Judic. 9.**
king him selfe) killed his thre-
score & tenne bretherne, that
woulde haue ruled and reyg-
ned in Sichem with him: Was
he not at the last miserably
D.I. killed

In reprobation

killed by a woman: for when
he assaulted a towre, & came
to the gate therof to set it on
fyre, a woman hauinge in her
hande a pece of a broken mil-
stone, hurled it downe at his
head, and therewith dashed out
his braynes: Thus was this
wretche rewarded for hys
wretched enterpryse. Came
not the like punishment vpon
those, that killed Absoloth the
king of Israel vpon his bedde,
as he was slepinge: whose
head afterward they brought
to Dauid, thinking therby to
get thanks at his hande, be-
cause then he shoulde be kinge
ouer all Israel. But Dauid
highlye displeased wyth the
murder, commaunded his men
Creight way to kyl them, and
to

2. Kr. 2.

2. Kr. 4.

agaynst rebellion.

to cut of their handes and
fete, and hange them ouer a
ponde in Hebron.

What nede I here to recite 2. Re. 17
you the stoze of Achitophell,
who when Absalon rebelled
agaynst his father Kyng Da-
uid, sayd vnto Absalon thus:

I wpll appoynte my selfe .xii. thou-
sand men, and this nyght wpll I por-
sewe thy father Kinge David, and I
wpll set vpon hym now, being sore we-
ried, and fapute. And when all his wen
are fledde from hym, and he left alone,
then will I kyll hym.

But to what conclusyon came
this coursed counseil and cru-
el entent of his? when as Da-
uid had escaped this daunger
by meanes of pryuy messen-
gers, that were sent by cer-
tayne secrete frendes of hys,
Achitophel perceauing, that
his counseyle was not done,

P. ij.

gott

An exhortation

gotte him home to his howse,
and like a miserable wretche
hanged him selfe. And so was
he moſte iuſtly plaged for hys
rebelliouſe and cruel diuiſe.

Polydore

Sir Tho-
mas Mo-
re knight
inſ liſe of
king Ri-
chard the
thirde.

Edward
hal in the
firſt yere
of king
Richarde
the thirde.

O what ſhall I nede here to
call to memoꝛye a ſtoꝛy wꝛyt-
ten in oure owne cronicles of
kinge **Richarde the thirde.**

Who when he was **Duke of**
Gloceſtre, becauſe he woulde
be king him ſelfe, put the chil-
dren of **Edward the. iiii.** whi-
che were the true and lawfull
heꝛes of this realme into the
towꝛe, and after lyke a moſte
cruel tyꝛaunt, cauſed them to
be ſmoꝛed betwixt two ſether
beddes. But what became of
him after. Was he not within
woꝛt ſpace ſlayne in the ſielde
by king **Henry the ſeuenthe,** &
ſo

so iustly rewarded for the cru-
 ell bloude shedde of those inno-
 cent children. Therfore lette
 no manne, that cyther killeth
 the anoynted of God, or elles
 purposeth to kyll him, thinke
 that he shall escape unpunys-
 shed, but lette hym assure
 hym selfe, that thoughe he
 auoyde daunger for a sea-
 son, yet shall he at length be
 payed home with double pu-
 nishment. And let him learne
 by these examples to eschewe
 suche an heynouse offence, &
 whensoever he is by the deuil
 prouoked thereto, lette hym
 praye to God (as Dauid dyd)
 and saye: Lord be merciful to me, and
 suffer me neuer to lape handes vpon my
 Souerapgne, nor to contriue any
 trayterous diuises agaynst
 P. iij. the

agaynst rebellion.

the anoynted of God. For so
shal he disappoynt the deuil of
his purpose, and saue him selfe
from peryll of perishinge. And
yf the deuil wil not thus cease
(most louyng countrey men)
but still stirre vp oure hartes
to make rebellion, yet lette vs
consider, that what cause soe-
uer he putteth in our heades,
and laboꝛeth to make vs be-
leue, that it is a good cause, we
oughte neuer to beleue hym,
both because that whatsoeuer
he telleth vs, it is but a lye, by
reason that he is the father of
lyinge, and also that no cause
is there at all, for whyche we
maye iustely make commo-
tion.

Yea and thys wil I saye, that
yf euer we Englyshe men had
cause

cause to be quiete, and to loue
oure heade and ruler, nowe is
the tyme. For those that be
pooze, yf they be by anye
manne wrongfully oppressed,
the Queenes pleasure is, that
they shall haue iustice, and re-
couer their right. Or if they
be riche, she is gladde of it, and
wissheth that they, (so that it
be by honest meanes) waxe
more riche. If they be gentle-
men, or men of honour, they
may be assured to continue in
their state and degre, so that
they do their duetye to god-
warde, and beare alwayes a
faythfull hart to their pynce.
But some percase wil say, that
iustice is not so dewly execu-
ted, as it oughte to be: And
that moneye and frendshippe
D. iij. maketh

agaynst rebellion.

maketh of a badde matter a good, and of a good matter a badde. And that there is as much bzibery, and takynge of rewardes (which is a pitifull hearpng) vled nowe a dayes, as euer was.

All thys maye be true, and yet the Prince nothing to be blamed therfore. For seynge þ her grace hath so often exhorted all suche, as be in aucthoritie & office to minister iustice without partialitie, and to beware alwaye of takynge of bzibes, yf any cause be vniustly determined, or any bzibes taken for anye matter. We is discharged thereof, and the burden lyeth vpon their backes, that is the ministers of iustice, and whose handes are replenished

In exhortation

nyshed wyth bybes and re-
wardes.

Therefore sithen that her
byghnesse trauayleth by all
meanes to see euerye man to
haue his righte, and doubterth
not by Goddes helpe, yf God
sende her life, to redresse thin-
ges that are out of order, and
so to prouide, that all her lo-
uyng subiectes shall haue a
prosperous and happie life vn-
der her, me thynke, every one
of vs shuld most hartely loue
her, wysh her longe lyfe and
good helthe, praye God to as-
siste her, and to sende her
strength to vanquishe her ene-
mies, and not to hate her, not
to wishe her death, not to re-
bell agaynste her, not to seke
her bloud, as men of late haue

P. b. Done.

In exhortationi

done. For then might a man,
that hartely loueth bothe her
grace, and vs, say thus very
well in her behalfe vnto vs.

„ Most dearly beloued country
 „ men, what cause haue we to
 „ hate our most lawfull ladye &
 „ maystresse, placed by god in
 „ the gouernement of this rea-
 „ lme, and by all our consentes
 „ established in the same.
 „ What goeth she aboute, that
 „ shulde so agreue vs. Doth she
 „ not, as much as lyeth in her,
 „ labour to auance the glozy
 „ of god, whiche is the especyall
 „ office of euery good Chyristen
 „ pynce. Doth she not trauaile
 „ to defend Chyristes true sayth,
 „ whereby euery one of vs
 „ trusteth to be saued. Doth she
 „ not maynteyne the Catholike
 „ churche

An exhortation

churche of god, and the lauda-
ble ordinaunces therof. „
Doth she not seke alwayes „
possible to bringe al those that „
be infected wyth heresye, to „
their deare mother agayne, & „
spouse of Christ, whome they „
had of late vtterly forsaken. „
Doth she not study all that she „
can to saue vs both body and „
soule. Yea and she hartely „
wissheth euerye one of vs as „
well to fare, as she would her „
selfe. And suche is her good- „
nesse, that she prouideth ra- „
ther for our profyte, then for „
her owne. Besyde this she „
by all meanes seeth the good „
lawes of this Realme to be „
duely obserued. She gyueth „
also most straight charge to al „
her officers to execute iustice. „

She

An exhortation

„ She moniſheth all them that
„ be in aucthoritie, to beware of
„ briberie, & taking of reward.
„ And ſhe exhorteſh all the clark
„ of this Realme to be diligent
„ in doyng their dueties.
„ She moueth the nobilitie, &
„ they be gentle vnto vs, & that
„ they by no meanes go aboute
„ to hurte vs, or with fines & in
„ comes empouerish vs. What
„ wold we haue her highnes to
„ do? She laboureth for vs, ſhe
„ lyueth for vs, and ſhe ruleth
„ for vs. For elles why ſhoulde
„ her grace take the vntolerable
„ paynes, that ſhe dothe, but
„ for vs? She breaketh many a
„ ſleepe, that we may ſleepe quiet
„ ly. She taketh muche care &
„ anguiſhe to auoyde vs from
„ care, She toſſeth and turmoy
leth

agaynst rebellion.

leth her selfe, to let vs at ease. „
She taketh no pleasure in „
thys lyfe, but only for oure co: „
moditie. For what cause shuld „
she desire to lyue, seynge she „
hath suche a paynfull lyfe, but „
onelye to saue our lyues: Or „
why should she not wishe to be „
gone out of thys miserye, and „
to be at rest wyth our Lord & „
sauour Iesu Chyste, but that „
she woulde sayne, or she wente „
hence, deliuer vs from mise: „
ry: Her highnes is appoynted „
by almighty God to go: „
uerne vs. For what purpose „
I praye you: To seke her „
owne pleasure, to satissie her „
owne lustes, to studie for her „
owne priuate welthe: No no „
she knoweth that God requi: „
reth of her, and of all princes „
likewyse,

In exhortation

„ likewise , that they fede the
„ people, that they nourish them,
„ that they promote the good,
„ and punish the badde : That
„ they loue their subiectes, and
„ loke diligently to them. If we
„ dyd considre , what greivouse
„ cares , what broken sleepes,
„ what fearfull dreames , what
„ doubtfull counseylls , what
„ sorowes and troubles she hath
„ for our sakes, we shoulde haue
„ iust cause hartelye to thanke
„ her grace, that she wold leaue
„ the quiete state of lyfe, that she
„ was in before , and take thys
„ vnquiete state vpon her , that
„ she nowe lyueth in.

Plutark. There was a king in olde
„ tyme, that cast downe his cro-
„ wne vpon the grounde, and
„ sayde these wordes to those,
that

agaynst rebellion.

that were present with hym. „
If a man perfectly knew, and „
with al wel consydered, what „
sorrowful cares are vnder that „
royall crowne, he wold neuer „
take the paynes ones to take „
it vp. Therfoze thinke this, „
that the paynes be hers, and „
the pleasure is ours. „

Then how vnkinde, or rather „
how hard harted are we, if we „
go aboute to rewarde her „
kyndnesse wyth displeasure, „
and to be vngentle to her, „
that is so gētle to vs, to fight „
agaynste her, that laboꝛeth to „
defende vs, to seke her death, „
when she seketh our life, to cō- „
true like cruel wretches to de „
stroy her, seing y her highnes „
so earnestly trauaileth to saue „
vs. Of late we were in bōdage „
and

In exhortation

„ and god hath delpuered vs
„ by her. We were oppressed
„ with all kinde of misery, and
„ god hath most gratiouſly lo-
„ ked vpon vs. We ſhulde haue
„ bene made lyke peſauntes of
„ fraunce, þ is to ſay, belaynes
„ and ſlaues, if god had not had
„ compaſſion vpon vs throught
„ her. And yet doth her high-
„ nes chalenge no part of the
„ prayſe, but referreth it all to
„ god, who ſpecypally deſerueth
„ it. We were beſoze every day
„ aſearde to looſe all þ we had,
„ and ſtode in daunger therof,
„ but nowe maye we quiettlye
„ reſt, and thinke that we ſhall
„ be aſſured to enioy our owne.
„ for oppreſſion is baniſhed by
„ iuſtice, and ryght taketh place
„ by the lawe, what cauſe haue
we

we then to grudge at her „
 grace, to cōspire agaynst her, „
 to lyfte vppe our swordes as „
 cruell wretches to murder „
 her. Alas what a deadly ma- „
 lice haue we in our hartes, to „
 desyre her bloude, seinge that „
 she soze sygheth and lamen- „
 teth, if any of vs miscarpe „
 But some wil say perhappes, „
 that her marriage doth dis- „
 please them. Why so I beseeche „
 you. Doth not she entende to „
 enriche vs therby. Doth not „
 she trauaile (as you haue „
 heard before) to get muche ho „
 nor to this oure countrey a- „
 gayne, Whych hath (as Dauid „
 sayeth) bene a mockinge stocke to all „
 other countries aboute it? If her „
 grace knewe, that any displea „
 sure shuld come to this realme „

Plal. 49.

A. i. by

In exhortation

„ by her marriage, (for so hee
„ grace sayd openly in þe guyld
„ hall in London) she wolde ra-
„ ther neuer marry wchyle she li-
„ ued. For God did marrye her
„ (sayd she) to this region, whē
„ she was anoynted and crow-
„ ned our Quene. And as he is
„ an euill husbände, that seketh
„ the wiues displeasure, so is he
„ an euill ruler, that worketh
„ the woo of hys subiectes.
„ Therfore be we well assured,
„ that she neyther doth, nor en-
„ tendeth to do that, that is like
„ lye to hurt this realme, or to
„ hinder the commoditie of any
„ inhabitant thereof, but muche
„ to auance it, and by Goddes
„ helpe to reduce it to the olde
„ estate, and honorable estimati-
„ on agayne. As for straungers
we

we nede not to feare. For yf
they do any iniury to any sub-
iecte of hers, they shalbe pu-
nyshed by the lawes of thys
realme, as we be. And yf they
behaue them selfe gentlye, as
it is very lyke that they will,
we shall haue cause to loue the
to ioyne frendship with them,
and to make muche of them.
For so shall we deserue than-
kes both of them, & at goddes
hand to, who wyllleth vs that
we offende not, or hurte anye
straunger. And yf her grace
marrye after her owne fanta-
sie, me thynke we shuld beare
wyth her, yf we loue her. For
yf she shuld constrayne anye of
vs to marry one, that he could
not loue and lyke, he would be
litle contented with it. wher-

In exhortation

„ foze let vs content oure selves
„ with that, that we doth in this
„ behalfe, and praye God harte
„ lye, that this her graces mar-
„ riage may haue such successe,
„ as both God maye be pleased
„ therewith, and we receaue be-
„ nefite thereby, and her high-
„ nes take comfozt therein. We
„ haue bene well pleased in time
„ past, & her noble father shulde
„ marrye straungers, and haue
„ ioyfully receaued them. We her
„ foze we might (me thynke) be
„ muche better contented with
„ her graces marriage, seynge
„ that the noble Prince that we
„ marrieth, albeit he semeth to
„ be a straunger, yet because he
„ cometh of the noble bloude of
„ Englande (as you haue lear-
„ ned befoze) is in dede no stra-
ger

ger . And agayne that oure „
 Lord God onely moueth her „
 therto for her comfort (as we „
 truste) and all ours to. But I „
 feare þ the matter þ we grud- „
 ge at, is not the marriage, but „
 her fayth & religion, in þ mayn „
 tenaunce whereof she hath al- „
 wayes fro her tender age hi- „
 therto constantly stand: & min „
 deth by gods assistance to cōti- „
 nue in the same to her lyues „
 ende. For it is not a fayth new „
 ly inuented, and set forth of „
 late dayes, but begonne by „
 Christ, taught by his Apost- „
 les and their successours, con- „
 firmed with the bloude of all „
 holy martyrs, established by þ „
 consent of al good godly wy- „
 ters, and vniuersally recea- „
 ued of the whole Catholike „
 church.

In exhortation

„ churche of Chyist. Which ear
„ nestlye to sticke to, We feareth
„ not: by whiche to be saued, We
„ doubteth not: & which cōstant
„ ly to defend, We ceaseth not.
„ And be we well assured, & We
„ would not forsake it (as her
„ highnes hath ostentymes
„ both in word and dede Decla-
„ red) if We knewe certaynly, &
„ We shulde loose the crowne of
„ this realme therfore, and her
„ life to. For whosoever they be
„ that lese th any thing for gods
„ cause and his true sayth, they
„ shall wynn a hundreth tymes
„ more for it, and be gladde of
„ theyr losse for such great gay-
„ nes. And this wold her high-
„ nes neyther say, nor do, ex-
„ cept We knewe suerly the truth
„ to be on her side, and that god
„ is

is pleased therewith: which he
 hath well declared vnto her
 highnes in these two notable
 victories, that of his goodnes
 he hath sent her of late. If she
 had bene an aduersarye of his
 truth, and of his holy worde,
 as some folkes repozte her, he
 wold neuer haue so ayded her,
 & so mightly alwayes agaynst
 the assaultes of her enemies,
 defended her. But thus much
 may her highnes say without
 boaste, because it is not for her
 owne glozpe, whyche she no-
 thing regardeth, but onely to
 declare goddes goodnes to-
 ward her & she hath, as becam
 the pooze handmayde of God
 continuallye synce she was a
 childe, from tyme to tyme
 embraced both our Saviour

„ Chyistes doctrine, whyche is
 „ the doze vnto truthe, and the
 „ catholike fayth of blis church,
 „ whyche is the staffe of saluati-
 „ on, and so loued both twayne,
 „ as we dyd lytle esteeme world-
 „ ly honoz, oz lyfe eyther in com-
 „ parison of them. for whensoe-
 „ uer we was eyther by gentle
 „ exhortation, by saye promp-
 „ ses, yea oz by thzatenyng (as
 „ sometyme we was) moued to
 „ forsake the catholike fayth, &
 „ to leaue of the godly ordinau-
 „ ces of the church, we neuer
 „ wolde relent, but settynge all
 „ worldly thynges at noughte,
 „ and carynge nothyng for the
 „ malice of men, mynded rather
 „ to dye for the defence of her
 „ fayth, then to lyue in honoure
 „ wyth the forsakynge thereof.
 „ And

against rebellion.

And this hath her grace done „
not of her selfe onelye, but by „
thassistence of Goddes grace, „
who hath alwaies ayded her. „
And mercifullye accepted her „
pooze seruice herein, and hath „
both fauored her therefore, & „
so will do styll, and not forsake „
her, as she feareth not, and day „
ly she besecheth hym hartelye, „
that he do not: And not onelye „
her, but al other that embrace „
the same sayth, because it is h „
sayth of his blessed spouse the „
churche, whose lippes be swe- „
ter to her husbände Christe, Cant. 4.
then honye combes. Whose „
tongue is as pleasaunte as „
milke and honye. Therefore „
most dearly beloued countrey „
menne) thys cause, why we „
oughte speciallye to loue her „
D. v. grace,

grace, because it is for our
 soules helth, let it not be oc-
 casion to hate her. For if we
 knewe surelye, as she dothe,
 what pleasure we shoulde haue
 in it, what profyt we shoulde
 take of it, & what daunger we
 shoulde auoyde by it, we wold
 most harteli thanke her high-
 nesse, who by goddes helpe
 had brought vs agayne to it.
 But the mystes of the cloudy
 and cursed doctrine of Lu-
 ther & his adherentes haue
 so dimmed our sight, that we
 cannot se it, & some of vs there
 be (more pitie is it) that will
 not se it. But I praye god we
 may shortly se it, and returne
 vnto it, and say with David,
 we will go into the howse of
 god, which is the Catholike
 church.

agaynst rebellion.

Church. Approche vnto it, „
and GOD wyll approche „
vnto vs, because he is within „
it. And feare GOD, and „
he wyll fauoure vs, and be „
obediente to her grace, oure „
lawful prince and gouernesse, „
and then she wyll not fayle „
most tenderly to loue vs, to „
laboure and tranayle for our „
welch and commoditie. And „
albeit that some of vs haue of „
late murmured agaynst her, „
yet let the example of other „
that dyd so befoze, and are „
plaged by goddes iust iudge „
ment for their greuousse offence, „
be a warninge for vs to take „
hede. And let vs obey her, not „
for feare, but for her loue. For „
in dede to punishe vs is her „
great greife, because she wold „
not, that

20 that the leaſte heere of oure
 21 heades ſhuld perſwe. There-
 22 fore let vs not force her grace
 23 to that, that her nature dothe
 24 abhorre. For giue her occaſi-
 25 on to ſaye, as her noble proge-
 26 nitor king Henry the. v. ſayde
 27 after þ rebellio made agaynſt
 28 him by Richard the Earle of
 29 Cambrige, & Henry the lord
 30 Scrupe, and Thomas Gray
 31 after this ſort.

Polyd. lib
 22.

32 Conſyder, ſayd he, the raſhe
 33 folp of theſe folkes: they per-
 34 ſecute me, who night and day
 35 to thuttermoſt of my power
 36 enforcean my ſelfe to proſpēt the
 37 common welth: And to that
 38 ende I toyle and trauayle
 39 continually, and ſtudy al-
 40 wayes, that I can, to do good
 41 to al my ſubiectes, and thinke
 42 my

against rebellion.

my selfe borne for that purpose. But I pray god, that there be neuer one amonge you, whose trayterous harte I may worthely blame, and say, that he had rather haue me destroyed, then his contrie to be in good state preserved, and in honour increased.

These wordes sayde Henry the. v. to his subiectes. Which I truste verely hereafter we wil neuer gyue our gracious Queene occasion to say. But contrariwise, muche to commend vs to reioyce in our obedyence, to take comforte in our peace and quiet behauiour: which shalbe acceptable to god, thankesful to her grace and very profitable for our selves to. Nowe then(moste Deare

In exhortation

deare & louing contrye men)
seing that we are wel assured,
that our most gratiouse lady
the Quene by reason of her
godlye vertue, wherin she ex-
celleth, and for the greate ser-
uēt loue, that she beareth to e-
ueri one of vs, she wil through-
ly performe these thinges, we
haue great cause to gyue god
most hartely thankes, & sente
her vnto vs, & hath so gratiou-
sly delte with vs for her sake.
For it semeth, that as God
sayd to the children of Israell
in kynge Dauids tyme, I
2. Reg. 5 will by the hande of my seruant Da-
uid saue my people of Israell from the
handes of the philistians, and all their
enemys, so sayeth he now to:
I will by the hande of myne
humble handemayde Marye
saue

agaynst rebellion.

saue my people of Englands
from the assaultes of their e-
nempes. If we were oppres-
sed by her, if we were spoy-
led throughe her meanes, or
yf we were cruellye handled
at her hand, then might men
haue somthing to say. But no
such matter is there. For her
grace is so gentle, so buxome,
so merciful, so liberal, of so god-
ly conuersation & excellent
vertue, þ if we were amonge
Turkes, Saracenes, or Je-
wes, we woulde vndoubtedly
winne their hartes, & cause the
both hartly to loue her, & also
to be ready to defend her. How
vngentle then maye we be
thought, þ can not loue such a
gracious lady, & with gladd
hartes be obedient to her.

But

But the very matter of al our
grudge is (as we were tolde a
lytle before) her catholike reli-
gion. Whych howe good and
godly it is, we may easely per-
ceave. yf we compare it with
that, that hath bene nowe of
late yeares amonge vs.

It is grounded vpon the
consent of al christes catholike
church, which is the sure founda-
tion of truth. Thother is
grounded only vpon the con-
sent of a few in corners, and
yet neuer one of the agreeth
with another. The religion of
the Queenes grace mayntey-
neth, is fifteene hundredeth yeare
olde: thys new religion is scar-
celye twoo hundredeth yeares
olde. The catholike religion
is, and hath bene vniuersall ye
receaued

agaynst rebellion.

receaued througheoute the
whole world: This of theys
hath bene receaued but here
and there in a few places, and
of all the worlde besyde con-
demned. And *Vincentius* a good
holy wyter thinketh, that
these be the speciall poyntes
to tye religion (that is to
say) the auncientnes of tyme,
the vniuersall receauinge of
it, and the whole consent of
the churche. For thus he wri-
teth. In the catholike church
we muste take diligent hede,
that we stycke to that, which
is in euery place, alwaies, and
of all men beleued. For this
in dede is catholike, as the
worde it selfe dothe playnely
Declare, which verely contey-
neth al vniuersally. But this

*Vincent.
lib. aduct
sus pros
phanasha
resum no
uixates*

”
”
”
”
”
”

R. I. Mall

In exhortation

„ Shall we do, if we folowe the
„ vniuersall saythe, and beleue
„ the auncientnesse of tyme and
„ the whole consent of Chyistes
„ church. And nowe for the
„ vniuersall beleue, that shal we
„ folowe after this sorte. If we
„ thynke that sayth to be true,
„ whych the all Chyistes Church
„ throughtout the worlde dothe
„ confesse. As for auncientnesse
„ of time, that shal we folowe, if
„ we in no wyse go from the sen
„ ses & interpretations of scrip
„ ture, that we manifestli know
„ to haue bene commonly vsed
„ and allowed of the holpe and
„ aunciente fathers. The whole
„ consent of Chyistes Church
„ shal we folowe, yf we submit
„ our selues to the auncient de
„ terminations and sentences
„ eyther

eyther of all bishops, priestes, „
 and doctours, or elles at the „
 lest of al most al. And the same „
 wyter a litle after teacheth vs „
 how to know a true chrissten „
 Catholike man thus. He is a „
 true catholike man in dede, „
 whiche loueth goddes truth, „
 his churche, and the bodye of „
 Chyiste: whiche also preferreth „
 nothynge, that is to say, nether „
 any one mans authoritie, nor „
 loue, nor witte, nor eloquence, „
 nor knowledge of philosophy, „
 before godly religion and the „
 sayth catholike, but dispysing „
 all these, and stickinge stedfast „
 ly and surely to his sayth, thin „
 keth that he is bounden to „
 hold and beleue only that, & he „
 knoweth the catholike church „
 of olde vniuersallye to haue „

„ holden and maynteyned.
 „ And let hym suppose surely,
 „ that what new and straunge
 „ doctrine oz order soeuer is co-
 „ uertly and craftly brought in
 „ by any one man, epyther beside
 „ the mundes of al holy and god-
 „ ly men, oz els vtterly cōtrary
 „ to them is brought in, not for
 „ to encrease mennes deuotion
 „ & religion, but only to tempte
 „ them with all. Thus by the
 „ wordes of this godly authoz,
 „ who wrote aboue a thousand
 „ yearess ago, we may easely per-
 „ ceauce, what sorte of religion
 „ men ought to folowe. Againe
 „ the authozs of the catholike
 „ religion are the apostles, and
 „ their successors: As Irenens,
 „ Iustinus martyr, Cyprian,
 „ Clemens Alexandrinus, O-
 „ rigene

rigene, S. Hierom, S. Ambrose, S. Augustyne, S. Chrysostom, Basil, Gregorius Nazianzene, Cyrill, with infinite many mo. The authours of this new sect, are Wickliffe, Hus, Luther, Decolampadius, Zuinglius, Bucer, Bullinger, Caluine, and a greate rable beside. The authours of Chyistes true religion were Martyrs, confessoys, and holi sayntes all: The authours of this new religion were Apostates that is to say, such as had bene monkes and frears, whiche broke their bowes, cast of their cootes, became like lay men, marryed nonnes, called them wiues, and so lyued in abhominable incest. The authours of the catholike religion were

R. ii. meke

agaynst rebellion.

meke, gentle, lowly, full of vertue, and godlye conuersation, despisers of the worlde, and the vanities thereof, chaste, vnoyde of ambition and couetousnes, gyuen all to fastyng, prayer, and almose dedes.

The authours of oure newe doctrine were proude, stubborne, presumptuous, of smal vertue, and that only in apparence, louers of the world, and muche delited wyth the pleasures thereof, lecherous, and carnal, greedy of honour, and of gettyng of goodes: slacke in praying, moze slacke in fastyng, and altogether negligent in good dedes doyng. For they thought fastyng was Doperie, and prayer superstition, & good dedes to auayle vs

by nothyng at all. The authoꝝ of the catholike fayth and religion were careful for peace, desirous of vnitie, fauorers of obedience, and maynteyners of all good order.

The authours of our late religion, were causers of warre not onely bitwixt pꝛince and pꝛince, but also bitwixt pꝛinces & their subiects, breakers of the vnitie of Chꝛistes catholike church, sowers of sedition, workers of disobedience, and byngers in of al confusioꝛ & disorder: captaynes of carnal libertie, & defendoꝛs of the same. Of these. ij. sortes of mē whome ought we gyue moze credite to trowe you. Shall we better trust Wickliffe, that because he could not come by

R. iij, the

agaynst rebellion.

the Biffhoprike of Worcester,
forloke Chyfte & his church,
and became an heretike: oꝝ ho
ly Irenus, who for the main
teynance of Chyftes sayth
and his church forloke both
his Biffhoprike and hys lye
to: Or Shall we better beleue
Hug, that was a professed fre-
ar, and had bowed chastite,
obedience, and wilfull po-
uertie, and after brake all,
became a married manne, and
preached heresye in Boheme:
Or S. Cyprian, that when
he was a yonge man, was ta-
ken in loue wyth a yonge wo-
man, and after most earnestly
repentynge hym thereof, liued
chastlye all his dayes, and en-
ded hys life by martyrdome:
What Shall we saye to Luther
that

that lewde lyinge frear, who
because he could not obteyne
the prefermente of a pardon,
whych he would haue hadde
thoriderynge of, layde awaye
his cote and his honestye to,
passed not a pinne for þe brette
of hys bowe. And then began
he to bable and rayle agaynst
the auctoritie of the church,
and the Sacramentes there
of. And anone got he him selfe
a ~~lowe~~ *lowe* Nonne, so that men
loked, that Antichrist shoulde
haue ben bozne betwixt those
twayne, because that it hadde
bene sayde of olde, that Anti-
christ shuld be bozne betwixt a
fear and a Nonne. And here
in folkes were not muche de-
ceaued: for albeit that Anti-
christ him selfe was not bozne

R. v. betwixt

betwixt the, yet they brought
forth a forerider of his, called
false doctrine, which hath poi-
soned a great many, and pre-
pared their hartes to receaue
their mayster Antichriste.

Shall we then truste better
this licentious limitour, then
S. Hierome, that commen-
deth vnto vs chaste lyfe and
virginite, and lyued him selfe
all his life time in perfit cha-
stite? But to compare them
one by one, it were to longe,
and yet not necessarie. For
you may learne by these what
the rest be. Loke vpon the ly-
ues of bothe sortes, and you
shall fynde the one to be cor-
rupt, sensuall, and bitious the
other to be pure, sobre, & ver-
tuouse,

Consider

Exhortation

Consider their doctrine. The one is pernicious, lewde, and carnall, the other is holsome, substantiall and godly. Reade their booke, and you shall perceave in the one blasphemie for blessing, rayling for reasoning, and malice for modesty. And in the other, reuerente speaking, sound knowledge, and an humble spirite. And this is certayne, that whatsoeuer this new erronious wryters haue, that is good, they haue taken it out of the olde wryters. And whatsoeuer is nought, as the most parte is, that is their owne. Therefore if a man purpose to learne vertue, to learne good knowledge, & to learne the trueth, let hym read the old wryters, and
be

Inuocation

he shalbe satisfied . For as
Plautus sayth, that old wine and
 old comedies be best, so may
 we well say, that old writers
 farre excelleth the new, by rea-
 son that the one soyt are, as it
 were pure fountaynes, oute
 of whiche these other beyng
 like riuers, are deriued and
 drawen. And *Cicero* writeth, &
 it is great folly for a man, that
 may come to the fountaynes,
 to go to the riuers. But scarce-
 ly may we compare these new
 noughty writers to riuers,
 because they be more like to
 standing pooles. For the lon-
 ger they contynue, the more
 corrupted they seme, and moo
 folkes they infecte. Bnt a riu-
 er the longer that it runneth,
 the better is it purged, and
 purgeth

Dr Acad.
 quest.

see

against rebellion.

purgeth other thinges with
all. Now then seing, that this
late religion and sect came out
of these new fangled writers,
I much maruaile, why men,
that mynde to be saued, will
so muche esteeme it, and put
their lyes in ieopardy for it.
If a man wold well way it, he
shuld easily perceaue it to be
nought, by reason of y^e nough-
ty frutes, that are sprung out
of it. Let our owne countrye
only be taken as an example
herin. When sensual lust of the
bodye, and selfe will, (two
mete mates for it) had ones
brought it into this realme,
the first thing that he toke in
hande, was to cutte vs of, and
diuide vs from the whole vni-
uersall church of god. And
where

I dis-
course of
y^e frutes,
y^e sprong
of our new
we religi-
on in En-
glande.
Dismissed
from the
catholike
church.

where as we were in dede
but a member before, it wolde
make vs a whole bodye, and
ioyne ther vnto suche a head,
as the lyke in all the worlde
hath neuer bene hearde of, in
somuche that our churche be-
came as monstrouse, as euer
was eyther *Chimera* or *Centaurus*,
that the Poetes speake of.

Whiche ones Done, euer y man
(as *Clay* sayeth) waxed wise
in his owne conceyte, and so
presumed to searche for the se-
crete misteries of *GD*.

For as sone as they had the
scripture translated into Eng-
lyshe (albeit very vntuly as
it well appeareth) in a great
number of places then begon
they, as the *Arrians* did in
Constantius dayes, to reason and
Dispute

Ch. 5.
Presump-
tion.

Socras. bi-
stor. ecc.
cles. lib. 2

dispute, & euery man thought
his owne iudgement best, and
euery daye in a maner would
he haue a newe iudgemente,
and contemne al other folkes
iudgemente besyde, and saye
that the holy fathers and wri-
ters anuthorities was but
menes traditions, and that
they all were oftentimes de-
creased. As for to seke anye
doctrine of God at their han-
des, it shuld be but foly. for e-
uery manne was taughte by
the spirite of God sayde they:
And so rekened they them-
selues, that they were well
ynoughe learned, & that they
were able to expounde the ho-
ly scriptures of God of theyr
owne braynes.

And when they were ones
thus

The title
of a good
iudgement

thus persuaded, they were cal-
led men of a good iudgement,
which was a great commen-
dation at that tyme: a goodly
title to cloke their noughty
purpose withall. But how
good a iudgement was it, I
praye you, that iudged hadde
to be good, vice to be vertue,
and contagiouse herelpe to be
holsome doctrine. It is an old
saying and a true, that blinde
men can iudge no colours.
But verely this is as true,
that blind ignoraunce can not
iudge of sounde learninge.
Wolde we not call him a Whi-
fiton of a noughtye iudge-
ment, that wold when he had
sene a sicke mans water, that
were soze sycke in dede, saye
that this man is not sicke, but
he

he is I warrant you hole and
 sounde : So when we hearde
 in tyme paste a newe brother
 saye, that a presumptuose ig-
 norant felow, was a learned
 man, and of a good iudgemēt,
 myghte we not well saye a-
 gayne, that suche a mans iud-
 gement was to be muche mi-
 strusted. For he that wold tell
 me, that a man, that had a poe-
 ky face, had a goodly fayre vi-
 sale, might not I saye to him,
 that he were soule Deceaued.
 But what yf he wold bynge
 another as blynd as him selfe,
 to saye the same, then had I
 good cause to saye, as a good
 homelye seruaunt sayde ones
 to his mayster, that wolde ne-
 des beare him downe in a false
 matter, well mayster well I

S. j. wil

In exhortation

Will not saye you lye, because
it becometh me not, but neuer
the lesse I wote, what I wote.
If a man had gotte hym selfe
this goodly tytyle, that he was
of a good iudgemente, then yf
he were verye ignoraunte, he
shulde be called learned, yf he
were but a foole, he shuld be ta
ken for a wise man, yf he were
but a verye babler in dede, he
shuld be taken for a ready wit
ted felowe: & were he neuer so
lewde in behauiour, yet shuld
he be coured a right honest mā.
For this good iudgement, þe I
spoke of, was a cloke to couer
all noughtie cōditions. More
ouer a watcheword had they,
þe they might be knowen from
other. For then wold they not
say, our lord saue vs, as al chri
sten

agaynst rebellion.

Then men vse to saye, but **þ** lord **The lord**
saue vs. Wherby thei wold be
knownen to haue a seuerall lord
of their owne. And albeit that
S. Paul very ofte bleth this
speakyng (our **Lorde**) to de- **Our lord**
clare that all we **Chyssen** men
do serue one **Lorde** and may-
ster, & that we be of one house-
hold, **þ** is to say, of one church,
insomuche that we may moſte
conueniently saye (our **Lord**)
because we be all chyldzen of
one fater, and seruauntes of
one mayster, and knytte toge-
ther with the bounde of cha-
ritie, yet woulde these folkes
neuer saye (oure **Lord**) which
they sayde was a papistcalle
terme, but (the **Lord**) whiche
declared the to be fauozers of
godys word, as they thought.

S. ij. And

In exhortation

And this terme was so vni-
uersallie bled, that the pooze
beggars hadde gotte it by the
ende, by reason that begginge
thus (for the lordes sake haue
pitie vpon the pooze) they
thoughte the soner to speede, &
you shall heare it of manye of
their mouthes as yet.

Neuerthelesse the terme of it
selfe is good and godly, if it be
not abused for such a noughty
purpose. For the holy Scrip-
ture both in the old testament
and the new to, verye often
speaketh so. But surely for all
christen men, whē they speake
of god, it is most conueniente
to say, our lord which is a
terme of mutual loue, concord
and vnitie. When they had
ones learned this watchword
then

then beganne they to talke of
the libertye of the gossell, and
to exhort men earnestly to em
brace the same.

But what was this same li
bertye of the Gossell, was it
ought elles, but the libertie of
the fleshe: for the deuyl their
mayster had taught them this
lesson, that they shuld gyue to
wicked diuises godlye names:
as to call carnall libertie, the li
bertie of the Gossell: abhomi
nable heresye, true doctrine:
scripture falselye interpreted,
Goddess worde: an arrogant
spirite, the spirite of God: bold
presumption, a godlye seale: a
blasphemouse raylour, a wor
thy preacher: bookes full of
heresye, good godlye bookes.

And what folowed thys li

S. iij. cen:

Libertie
of the go
ssell amō
ges oure
newe bpe
therne
what it si
gnifieth.

Godly na
mes for
wicked di
uises.

An exhortation

Fasting
abolished

Socra. his
for eccle
lib. 2.

Contentious libertie, was not
the al fasting abolished. Wold
not men then, as Enstarchius dyd,
an heretike condemned in a ge
nerall counsaile holden at Gra
gis, breake all fastynge dayes
appoynted by the church, and
some would fast vpon the son
daye, and vpon fridaye, which
hath euer since Christs time
bene duelye kepte, in stede of
fasting they sell to delicate fe
dyng, and in stede of chastising
the bodye, nourished it with
deynteouse meates, and so
made it well at ease. And yf
they had had but meane sim
ple cheare all the weke before,
that day wold they haue their
rapens, coneys, cheking, and
such fine meates to tame their
bodies withall. And whoso
uer

agaynst rebellion.

her wold not thus do, he sau-
red not Gods worde, as they
sayde, but was enemye to the
truth, & a papiste to. And they
wold bidde men to dinner vpon
the fridaye, to thintente that
they might allure the to eate
fleshe. For yf they coulde ones
bring them to p, they thought
they wold waxe shortly sauou-
rers of Gods worde (as they
termed it) that is to saye, of
their heresye. Was not this
(trowe you) a goodly memo-
ry of Chyistes payniull passion, &
he vpon the friday suffered for
vs, were not these folkes wel
cōtented to subdue their car-
nal lustes as p day, and to offer
vp to god the swete sacrifice of
fasting and prayer, thereby to
giue him moult hartie thankes

why we
fast vpon
the frid-
daye.

S. iiii. for

In exhortation

for the greuouse tormentes, &
sorrowfull death, that he suffer-
ed as that daye for oure re-
demption, for whiche ende the
catholike churche of god hath
moſte godlye appoynted that
day alwayes to be faſted. No
no; where ſuche goodcheare
was kept, there was ſmal re-
membraunce (I feare me) of
Chriſtes holy paſſion. For to
thinke therby, was to ſowze
and bytter ſawce for ſuche
ſwete and pleaſaunt meates.
Was not this a goodly mea-
nes to make the fleſhe obedi-
ent to the ſprite, and to pre-
pare mens hartes humbly
and reuerently to ſerue their
loꝛde god. Herof came it to
paſſe, that lecherous prieſtes,
that loued no faſtinge, ſayd:
they

Married
priſtes.

agaynst rebellion.

they must nedes haue women
whiche they called wyues. for
it is not possible (sayd they)
for a man to lyue chaste. That
myght be truely sayd in dede
of them, that soughte not the
meanes, wherby to lyue chaste.
for seying that fast they wold
not, and for prayer they cared
not, and for studie they much
passed not, whiche be speciall
helpes to lyue chaste, no mer-
uayle was it, thonghe they
were prouoked to leaue theyr
chaste lyfe, and fall to whoring.
But yf so be they had tamed
theyr rykelles lustes with ofte
fastyng, and called vpon God
by earnest praying, they shuld
neuer haue fallen to such fond
solte, for whych they are now
at Gods hande most iustly pla

S. b. ged.

ged. And I pray god, as they
 be wortheplaged, so they
 maye humblye acknowledge
 the same, and with weppinge
 eyes aske God mercy betime,
 that a greater plage fall not
 vpon them at lengthe. Lette
 them consider their wycked
 acte in marryng, and their ab-
 hominable incest, and aduou-
 tise therin, & beside that their
 noughtie doctrine, which they
 haue taught since they hadde
 women, and howe that they
 wold not let to preache what
 men wold haue them, because
 they had nowe gotten their
 purpose. And men that were
 the in greatest authority, (per-
 ceauing their folie) thoughte
 they shuld get the to say what
 they wold, when as ones they
 had

against rebellion.

had giuen them licence to marrye. And because these lewde priestes shulde not lacke companye, the deuyl moued suche religious folkes, as were of an vngodly conuersation, & when they were ones set abroad, & had caste of their cowles, they shulde seke al meanes possible to satisfie their synfull lustes. Wherevpon many of them became preachers of this newe doctrine, and made the people beleue, that licentious liuinge (as I sayd befoze) was the libertye of the Gospell, to thinke that the breaking of their solemne vowes, whiche they had made to god, their taking of women, whome they named wiues, & their voluptuous pleasure, which thei most earnestly

Religious
oule fol-
kes mar-
ried.

earnestly soughte for, myghte
be well lyked and alowed of
the people.

For like as those, that be de-
lyred wpth cardyng and dya-
sing, much trauaile in persua-
ding other, that they intende
nothing, but honest pastyme,
and that pastime is necessarie
for al men to dryue away fan-
tasies withall, so these religi-
ouse, that I speake of, when
they had tasted of the cuppe of
carnall concupiscence, they
told men, that they sought no
thyng, but the libertie of the
Gospell, and folowynge the
fotesteppes of their mayster
Martin Luther, became as
stout and stubborne Apostates,
as ever he was him selfe. And
these were the great pillours
of

agaynst rebellion.

of our newe English churche,
wherebpon menne grounded
their sayth, and vpon whose
backes they hange their salua
tion: whose names I could re
hearse, yf it were necessarie, &
whose licentious lyuynge I
coude easelye describe. But
both thwayne euery man in ma
ner knoweth without any tel
lyng. And I praye GOD, as
they know them, so they may
take hede of them, and as S.
Paule warneth vtterlye flye
from them, yea (and as they
haue good cause) soze repent,
that euer they knewe them.
When these folkes had gotte
this fleshy libertie, then here
ye went forwarde apace. But
yf they well weye, howe many
haue bene Deceaued by them,
and

In exhortation

and how sore, except they re-
pent, they shalbe punished for
euery of them, they (me think)
shulde haue good cause to put
sacke cloth vpon them, and to
lye them downe at the church
doze, as one ^{Gregorius} dyd, and
praye all menne, that entre in
there to treade vpon them, as
being vnlawery salte. And af-
ter in open audience to cōfesse
their false doctrine, that they
haue preached, and willingly
to recante the same, and giue
all men warning to beware of
it, and to returne to their mo-
ther the Catholike Church
agayne. And thus both to pa-
cifie Goddes wrath agaynste
them, and also to bynge all
suche to the sure and sounde
fayth of the Church, as they
haue

Socr. lib
3. histor.
eccles.

agaynst rebellion.

haue throughe theyr wycked
preachynges utterly diuided
theresro. Howeuer hath not
this carnall libertie broughte
to passe likewise, that menne
that abhorred fasting, beyng
delicately fedde, wold to satis-
fie their wanton lustes, be di-
uorced from their wiues, yea
and after matry agayne, their
wyues beyng as yet alyue.
And had they not maysters,
that wolde teache them this,
and preache the same openly,
and make bookes in mayn-
teynance of suche abhominati-
on. Whiche maysters tolde
them, that there were two sor-
tes of fornication, for whiche
men or women might be diuor-
ced, one carnal, & another spiri-
tual. Carnall, as whē the wile
had

fother
diuorced
did marry
agayne.

had committed aduoutry with
another man, or the husbände
with another woman.

Spiritual, when the woman,
or man was a papist, and an
enemye to Goddes worde,
as they called it. For which
two kindes of fornication men
and women to might lawfulli
(sayd these iolye maysters) be
diuorced, and marry agayne.
So that both the husband,
whensoever hym lyke, might
at his pleasure cast of his wife
and take another, and also
the wyfe in lyke maner take
another husbände. Was not
this very holsome doctrine, I
pray you, and mete to be prea-
ched in pulpittes, set forth in
bookes, and the authours
therof woorthy to be compared
with

agaynst rebellion.

with Saynt Paule (as they
were of many) for they fa-
mously preaching: God gyue
grace to all christen people to
beware of such maysters, lest
by them they be ledde or euer
they be aware. streight to the
Deuyll the great mayster of al
such mischeuouse doctrine: of
which as he is the first father
and founder, so all they, that
eyther teache it, or embrace
it, shall in concuision, except
they earnestly repent, be par-
takers with hym of the pain-
full pitte of hell. Besides this,
it wold pitie anye good mans
hart, to thinke, what disorder
& disobedience came of this li-
berty. Wold not the seruaun-
tes controule their maysters,
and tel them, when they were

Discorde
and diso-
bedience,

C. i. checked

In exhortation

Disobedi-
ence of ser-
uautes to
their may-
sters..

checked for leauing their busi-
nes vndone, & they had bene
occupied eyther in readyng
gods word, or in hearing some
sermon, yea & so godly lessons
hadde they learned, since they
had tasted of this newe doc-
trine, & very few of their may-
sters could after truste them.
And if & mayster were a catho-
like mā, & one that feared god,
then wold his seruaunte, if he
were of a contrary iudgemēt,
handel hym like a warde, and
in maner make a loute of hym,
and do his busynesse as he list,
and when he lyst, and lette
it be vndone, if he list.. For the
mayster fearing, that he shuld
haue displeasure by hym, durst
neyther put hym away from
hym, noz ones as much as re-
buke

agaynst rebellion.

buke hym for any matter.

After the same sorte dyd chil-
dren order their parentes,
wyues their husbandes, and
subiectes their magystrates:

Disobedi-
ence of
chylde to
their pa-
rentes.

So that the fete ruled the
head, and the cart was set be-
fore y^e horse. for chylde when
they had bene brought bp in
schole a while with some lewd
Lutherane, then would they
wyte letters to their catho-
like parentes, and exhorte
them in the lordes name to
leauie their papistry and blind
ignozaunce, that they were
in, and fall at lenght to folow
goddes woꝛde, and gladly to
receaue the truth. And if the
parentes would not folowe
this their childishe aduise,
streight way would they not

C. 4. let

In exhortation

let to talke with their compa-
nyons, and tell them, that
their parentes were blinde
papistes. Pea and make a me-
ry mockinge stocke of them, &
say: my father is an old doting
foole, and will fast vpon the
fryday, and my mother goeth
alwayes mumblinge on her
beades. But you shall see me of
another sorte, I warraunt
you. for I will neuer folowe
no suche superstitiousse folye,
nor walke in the papisticall
pathes of my parentes. Were
not men well at ease, trow
you, when they had bestowed
a great deale of money vpon
suche graceles graftes, who
neyther feared god, nor reue-
renced their parentes. Thus
did mens wyues to, that were
become

become sisters of the new fraternities, order their husbands. For where as the husbande dyd not fauoure their secte, then would the wyfe no longer go to schole with hym in silence, as Saynt Paule byddeth her, but would boldlye fall to teache hym, and tell hym of his duety. And many of them were offended with Saynte Paule, that hadde commaunded them, that they shuld holde their peace in the churches. For gladly would they haue preached, if they might haue bene suffred, as some of the neuertheles did in corners. At which tyme also þe deuil, for þe better furtheraunce of heresy piked out two sorts of people, that shuld in take

Disobedience of wifes to their husbands.

1. Tim. 2

1. Cor. 14

C. iij. uernes

Hernes and innes, at common
tables, and in open streets set
forwarde his purpose, as wel
as false preachers dyd in the
pulpet: that isto say, minstrels
and players of enterludes.

The one to singe pestilente
and abhominable songes, and
the other to set forth openly
befoze mens eyes the wicked
blasphempe, that they had
cōtrived for the defacing of all
rites, ceremonies, and all the
whhole order, bled in the admi
nistration of the beilled Sa
cramentes. Then the scrip
ture being in suche folkes
handes, was soze studied not
for amendement of life, which
they neuer mynded, but part
ly to maputayne their sonde
borespe, wherwith they were
infected

infected, partelye to controll
the priestes, whome they had
in great derision, and partelye
to find faulte with other, whē
they had anye occasion at all.
For yf a man were a good ver-
tuous priest, he had bene bet-
ter a great Deale to haue liued
amonge Turkes and Sara-
cenes, then amonge this kind
of folke: by reason that when-
soeuer they mette with him in
anye place, they woulde aske
him: Howe sayd Iohn where
fynde you your Masse in scrip-
ture, or who gaue you auctho-
ritie to make god? As though
the prieste by his owne power
had made Christes blessed bo-
dy in the holye Sacramente
of the aultare, and not the ho-
lye worde of God. And then
C. iiii, wolde

mockyng
of priestes

agaynst rebellion.

woulde they laye beside, it is
pitie, that anye suche popishe
wretches lyues, & thus haue
Deceaued Christs flocke.

But nowe I warrante you
must you turne your tippet, &
laye away your olde mumps-
mus, and shutte by poure poz-
tesse and your Masse boke to,
and putte awaye cleane your
purgatory Masses. You must
nowe olde foole go to schole
agayne, and learne a newe les-
son. And agayne whensoever
they see one of his cote walke
by the strete, they wolde whi-
stell and hemme at him, & say,
go walke in a mischiefe you
bald headed knaue. Yea & ag-
yet thys maliciouse mockers
cease not in many places, whē
they can spie a prieste, to playe
the

In exhortation

the like part. But thinke you,
that suche mockers shal not at
length be plaged for their tau-
tinge of Gods ministers, euen
as the children were, that moc-
ked Heliseus the Prophete: ¶ Reg. 2
These children that I speake
of, as Heliseus the anoynted
Prophete of God, went to Be-
thell, came forth of the citie, &
mocked him, saying, walke by
you bald headed boyson, walke
by. Who looking backe, & seying
them, cursed the in the name
of GOD: and by and by came
two beeres oute of the foreste,
and toze in peces two & four-
tye of them. Therefore let all
men take hede, as they mocke
the priestes and ministers of
God, whome they are bounde
to reuerence both for Christes
C. v. sake,

Luc. 10.

Lib 3. de
dig. sacer
the dig-
nitie and
authori-
tie of ppe
sac,

sake, which sayth, whosoever dis-
piseh pon, dispiseh me, and also for
their office sake, which is so ne-
cessarye for al mens helth and
saluation: And let them reme-
bre no more, but this one ex-
ample of Chysostome, who
wyrteth thus. If a greate
prince wold giue this auctho-
ritie to one of his seruauntes,
that he shuld deliuer out of pri-
son, whome he lyst, a whome
he lyste shutte vppe in prison,
wolde not all menne, and that
not wythout good cause, both
scare him and reuerence hym
to. Howe then shuld men ho-
nour the priestes, which hath
auctoritie by Christ, kyng of
all kynges, committed vnto
them to loose mens sowles
out of the fetters of sinne, and
agayne

ingayne to bynd them, as they see occasiō. And the same writer sayeth in the same worke, that we can neyther at our comyng into the worlde become Christen wythoute them, nor at oure departynge out of the worlde, receaue the blessed sacramentes of the aulter, and aneyling without the. Whych thynges considered, lette no man, þe eyther loueth Christe, whiche is the hyghe Prieste of all, and the authour of priesthode, or loueth hys owne soules helth, and purposeth to be saued, mocke the priestes, lest they be wortheleue punyshed therfore, but reuerence them, as Gods shepsherdes here in earth, to whose cure mens soules are committed. And although

An exhortation

though they see some of them
 eyther lacke good knowledge
 and learnynge, or to be lyghte
 and lewde of behauioure; yet
 muste they not contemne the
 office for the mens euill ly-
 uynge. For yf the officers vn-
 der a Prince be of noughtye
 conuersation, we may not for
 that say, theire office is noughte
 and disobeie the officers, but
 as the princes officers hum-
 blye obeie them, and as euill
 lyuers, hartely praye God to
 amende them. But to retorne
 to the Lutherans libertie, &
 we talked of before, was not
 al thinges throught it brought
 so farre out of order, that vice
 ruled vertue, & folishnes ruled
 wisdom, lightnesse ruled gra-
 uitie, and youth ruled age.

So

Concerns
 ancient rurs-
 med by side
 belowe.

agaynst rebellion.

So that the olde mens say-
ing was herein verified, that
when Antichrist shulde come,
the rootes of the trees shulde
growe bpwarde. Was there
not beside such deadly dissenti-
on for our diuersitie in opini-
ons, that euen amoges those,
that were mooste berpe deare
frendes, arose mooste greuous
hatred. for the sonne hated
hys owne father, the sister her
brother, the wyfe her hus-
band, the seruaunte hys mas-
ter, the subiect the ruler. And
in euery house, at euery mans
table, in euery corner, in euery
strete, at euery tauerne and
inne, at all tymes was there
suche vnreuerent reasonyng
of Gods highe mysteries, that
those that mette together frē-

Dissent
on for opi-
nions.

Hatred &
malice for
opinions.

At men
rent reasonyng
of Godden
word.

Des

des, departed enemyes, and
sometymes were at daggers
drawyng for the matter. And
then you shulde haue hearde,
thou papiste, and thou here-
tike. And in a small number of
yeares it came to passe, that
no neyghbour could loue an-
other, no man do for another,
no one agree wyth another.
Thus was the members of
Christes Church by such de-
uelishe disorde, miserably
rent a sonder. Which thinge
deepely to thinke vpon, wold
make anye charitable mans
harte to blede. For if we shuld
se before our eyes a mans bo-
dye first to haue the heade cut
of, then the fingers and toes,
then the handes and fete, af-
ter the legges and armes,
then

The mem-
bers of
Christes
Church:
rent a son-
der.

agaynst rebellion.

then the bowelles piteously
pulled oute of the belye, and
last of all, the rest of the bodye
being thus mangled and mai-
med, cut in small gobbets and
peces, woulde we not thinke
it a sorowfull and lamentable
spectable to behold, and count
these folkes very cruell but-
chers, that thus cruelly had
handled it. How much then
ought we to lament, when we
se þe churche, which S. Paule
calleth þe bodie of Christ, thus
by debate & strife rufully rent,
& so mangled with mischeuous
heresye, that the beauty ther-
of is in maner utterly defa-
ced. Might not we well say
thus with the holy prophete
Hieremye. Let our eyes ne-
uer cease from wepinge night

Coloss. 3

1. Cor. 11

Jer. 14

no,

Note of
Ceremo
nies

In exhortation

not daye, because the virgin
and daughter of my people is
wonderfully abused, and al to
broken in peeces, and a mooste
miserable plague fallen vpon
her. But now to make a bryfe
reherſal of the other noughty
fruytes, þe came of thys loole
libertye, begon not the au-
thours of it first with the ba-
seſt ceremonies in the Chur-
che, and abolished them they
coude not tell why, and af-
ter went forth still euen to the
greatest mistery of our sayth,
and at length made bp their
mischiefe with the takinge a-
way of those. For first they
dyd forbyd holy bread and ho-
ly water to be bled any lon-
ger, two very godly and lues-
ly ceremonies: thone to put
vs

The ba-
seſt cere-
monies
straken
awaye.

Holye
bread and
holy wa-
ter what
they signi-
fy.

against rebellion.

vs in remembraunce, that all
those peces of breade be all of
one loafe, so we be all members
of one body, & is to say, of the
catholike churche, and knitte
together in one fayth and one
charitie: the other to cause vs
to call to mynde the passion of
Christ, with whose blessed
bloud we are sprinkled & was
shed from the fylthines of
synne. And then they com-
maunded Images to be pluck-
ed downe in euery churche,
which put vs in memozye of
the holy lyues of confessours,
martyrs, and virgins: yea and
they were not so contented,
but they would haue the Im-
age of our sauour Iesus
Christ likewise spitefully to be
hurled downe, and cyther
U. i. with

Images
pulled
downe,

Christes
Image
hurled
downe,

Crosses
in highe
wayes
why they
were sette
bp.

with fire to be burned, or with
instrumentes broken all in pe-
ces. And some sinfull wret-
ches were there, that digged
bp, and ouerthrewe the cros-
ses in highe wayes, whiche
were sette bp, partly to make
men that passed bp, remember
Christes deatb and passion,
and partly to shewe them the
right way, that knew not the
same. Who I pray you would
thinke, that these folkes bare
any good affection to our sa-
uour Christ, which could nei-
ther abide his Image, nor the
holloome Signe of hys crosse.
For like as if aman shuld come
into the kinges palaice, and
first rashele pull downe the
kinges armes, then breake
them in peces, and after tread
them

agaynst rebellion.

them vnder his fete, no man
woulde suppose, that such one
loued the kinge, but that he
were a ranke traytoure, and
woorthy to suffer a most shame
full death, so yf a man shulde en-
tre into a churche, whiche is
as it were Goddes palaice in
earth, and there pluckedowne
violentlye Chyestes owne I-
mage, and eyther breake it, or
burne it, and sette vp the kin-
ges armes in stede thereof, be-
cause he woulde make him a
God (as Caius theemperoure
did in the holy temple of Hieru-
salem, where he caused his
owne Image to be set vp, and
would be called a God, & that
the temple there shulde be na-
med the temple of the goodly
newe Iuppiter Caius) The
U. ij. leus

An exhortation

leue, that no good Chyſſten
man woulde iudge hym to be
Chyſſtes frende, but a wret-
ched heretike, and an errende
traytour both to our ſauour
Jeſus Chyſt, and alſo to hys
blessed ſpouſe the Catholyke
Churche. But truelye greate
merueyle is it, that ſuche fol-
kes are not ſo plaged for their
abhomination, as was *Julianus*
Apoſtata, whyche pulled downe
the Image of oure Sanioure
Chyſt, & ſet his owne Image
in the place, where it ſtoode.
Whych Image of hys was a-
none after wyth a thunder
bolte, cut in ſonder euen by the
myddel, and hurled downe to
the grounde, and he hym ſelfe
to for his wickednes came at
lengthe to a miſerable and cur-
ſed

Sozomes
his hiſto.
eccle.li.5

sed ende.

But for what purpose was
 this done, trowe you, of oure
 goodlye Gospellers? Was it
 not done onely to put Christe
 & all his holye sayntes cleane
 out of memoꝛye, as they were
 in dede (more pitie is it) wyth
 a great manye. For why doth
 many men desyre to haue the
 Images of their deare fren-
 des paynted in tables, and
 honge vp in their chambers,
 but because they wouide not
 forget the, eyther when they
 be absent, or els when they be
 dead. Doth not a liuely ymage
 I beseeche you, make folkes re-
 meber the man, that is repre-
 sented by it better, then a bare
 naked white wall, or when a
 man cometh into a house, and
 U.iiij. findeth

fyndeth the Image of Kinge
 Edward, whether doth he
 then moze remember hym, or
 when he goeth into another
 house, and fyndeth no Image
 of hym at all. It was wonte
 to be sayd, that suche as were
 the kinges very frendes, wold
 haue þe kinges Image in their
 howses, bothe to make them
 remember their dueties to-
 ward hym, and also to declare
 their good wil, that they bare
 him. But our Image breas-
 kers be lyke the Jewes, the
 deadly enemies of our Saut-
 our, whych can by no meanes
 abyde anye Image, eyther of
 Chyist, or hys Saynctes, but
 they bable and rayle agaynst
 them, because they wold haue
 Chyiste and all hys blessed
 Saynctes

Our I-
 mage breas-
 kers be li-
 ke the Je-
 wes.

agaynst rebellion.

Sayntes cleane put oute of
memozpe.

After thys was proceſſion
abolished, which is a common Proceſſion
what it si
gnifieth,
prayer for the whole church,
and by which is signified, that
we be all Chriſtes ſouldyars,
and hauynge Chriſtes croſſe,
as a banner goyng befoze vs,
do fyghte together by prayer
agaynſte oure goostlye ene-
mye the deuil. And here with
all were cenſynge, candelles,
aſhes, and palmes cleane ta-
ken awaye, whyche be not
domme ceremonies, as the
deuils miniſters call them, but
very lyuely & godly ceremo-
nies. For cenſynge ſignifieth
offering vp of the pleaſaunt o-
dour of godly prayer, & there-
at the pzieſte deſireth of God, Candelles
what they
ſignify.
U.iii. that

An exhortation

that the prayers of all that be
present, maye ascende vp into
his sight, as the swete odour
of frankensence. And bygghte
burnyng candels beokeneth
Christ hym selfe, whych (as S.

Joan. 1.

John sayeth) is the true lighte
that illumineth every man, that cometh
into the worlde. And so the good
godlye manne Symeon vpon
Candelmasse daye, when he
mette Christe in the temple, &
toke him in his armes, sayde:

Luce. 2.

Nowe Lord thou lettest thy seruante,
accordynge to thy promise, departe in
peace. Because myne eyes hath sene the
saluoure of the world sent from thee.
Whome thou hast prepared in the sight
of all people to be a light to the gentils
and paynims, and greate glorie and re-
uoluntie to the people of Israell.

**So that by oure candels bea-
rynge**

agaynst rebellion.

erping we declare, that our be-
rye lyght Chyste, is come to
lyghten oure soules. whych
were darkened with þe blacke
cloude of fowle fylthye sinne
befoze.

Agayne when we are mar-
ked wyth asches in the fore-
heade, we are playnlye tolde
therbi, what we be. That is to
wete, nothing els, but as Ab-
raham sayd, herpe duste and ashes. *Gen. 18*
And remembrynge the same, *Woe*
haue good cause to laye away
oure pryde, to become humble
and meke, and euerie daye to
thynke vpon oure ende, when
as oure bodyes shall become
vyle wormes meate, and all
our goodly beautie be turned
into dust.

Nowe as for bearynge of
U. b. palmes

*It sheweth
what that
signifyeth.*

Gen. 18

Woe

*Gen. 18
p. 18
p. 18*

In exposition

**Bearing
of palmes
what it
meaneth.**

Mat. 21.

Luc. 19.

palmes, that is to put vs in remembrance of Christes coming to Hierusalem, when as the people cutte bowes of the trees, & cast them in the way, where he shoulde passe, & that as we be glad to strawe palmes in the way, where Christes most blessed bodye is presented, so we ought to garnish the house of oure soules wyth swete floures, & firste washe it cleane with þe cleare water of holson penance, & then strawe the pleasaunt psalmes of perfect sayth & charitie in it, with a sure hope of gods promisses: & so prepare it, þe it may please our sauioꝝ to say, as he sayd to
 „ Zacheus, this day must I rest in your
 „ houses. Withal they toke away creeping to the crosse vpo good fridaye,

agaynst rebellion.

friday, wherby euery man de- Creptinge
to y^e crosse
clareth hys hūble obeysaunce
to Chriſt: & as Chriſt our ſau-
our as y^e Day humbled him ſelfe to y^e Phillip. 2
death of the crosse, (as S. Paule
ſayth) ſo euery chriſten man in
remēbraunce therof doth hū-
bly crepe vpon his knees to the
Image and ſigne of the crosse
there to do worſhip to Chriſt,
y^e died for him vpon the crosse,
& to giue him moſt hartly thā-
kes for the redēption of al mā-
kind, which was done by him
vpon the crosse. Then was for-
bidden alſo the halowing of y^e Halow-
ing of the
fonte.
font, which euen fro the Apo-
ſtles time had alwayes bene,
(as it appeareth by Tertullian, Ba-
ſile, & other good wyters) wth
great reuerence obserued, be-
cauſe it is ſo neceſſari in y^e chur-
che of god, And

And therewithall went away
all the other rites and ceremo-
nies, that are bled vpo Easter
euen. When al these godly ce-
remones were ridded out of
the waye, then in a furiose
rage lyke menne besyde theyr
wittes, fell they to pul downe
the holy aulters, where oure
Saniours blessed bodye was
wonte to be consecrated, and
the same there offred vp, as a
mooste pleasaunte sacrifice to
God the father.

Altars
pulled
downe.

And to make vp their malici-
ouse mischiese withal, plucked
they downe the pyre, wherin
the very body of our lord and
saiour was reserued & kept.
And some vyle verlettes, to
thintente they might do the
Teuill their mayster better
set.

The pyre

agaynst rebellion.

seruice, hurled the same blessed sacramēt vnder their fete,
a certayne of them would not
let to say, as the Jewes sayd
to our sauour hangyng vpon
the crosse. If thou be god, saue **Mat. 27** ;
thy selfe. But suche shalbe wel
assured to be at length moste
miserably plaged, as the Jes
wes were, except they betime
repent them of their abhomi
ble wickednes and blasphe
mye. After this was the most
holye and blessed sacrifice of
Christes body and bloude in
the masse taken away, wher
in is commen prayer bled for
the whole catholike church of
Christ, and for all states that
be in it, and the very passion of
our saupour is there lynelye
repesented, partli by the god
lye

The
Masse tak
en away

In exhortation

¶ The priest
his vesti-
mentes
what they
signifie.

¶ The Am-
messe.

lye ceremonyes, that be bled
therein, and partly by the de-
cent apparel and vestimentes,
that the prieste weareth in the
celebration therof. For al the
clothes that Christ dyd weare
at his blessed passion, as the
purpel robe, that was put vp-
on hym by the Jewes, the
cordes that he was bounde
withall, the clothe wherewith
they couered his eyes, when
they bette him, and the white
garmente, that he was cladde
with, when Herode mocked
him, are by þe priestes vestimē-
tes represented. For the Am-
messe, þe the priest putteth vpon
his head, representeth þe cloth,
wherewith Christes eyes were
couered, whē Pilates men buf-
feted him, & in mockage badde
hym gesse.

agaynst rebellion.

gesse, who smote him, as we
reade in the. xxiij. chapt. of S.
Lukes Gospell. The whyte
lynnen albe, that he putteth The albe
nexte vpon him, representeth
the white garment, wherein
Christ our sauioꝝ was cladde,
when Herode mocked him, as
it is wꝛitten by S. Luke in ꝑ
xxiiij. chapt. The girdle ꝑ the
priest putteth aboute him, re- The girdle
presenteth the whippe, wher-
w̄ Christ was bette by Pilate,
as we read in ꝑ. xix. chapt. of
S. Iohn. The stole ꝑ the priest
putteth aboute hys necke, re- The stole
presenteth ꝑ cord or rope, wher
with our sauioꝝ was bounde,
whē he was bette w̄ whippes
as S. Marke declareth in ꝑ
xb. Chapter of his Gospell.
The sannel, that the priest
putteth

In exhortation

**The fan-
nel.**

putteth vpon his leste arme,
representeth the rope, where-
with the Jewes dyd bynde
oure Sauour Iesus, when
they brought hym before An-
nas, as Saint Iohn telleth
in his gospel the .xviii. chapt.

**The tunic
le.**

The vppermoste bestiment,
called the tunic, which the
priest putteth vpon him last of
all, representeth the purple
robe, that the Jewes put vpon
our lord and saviour when
they sayd to him in mockage:
Hail kinge of the Jewes.

In so much that the prieste,
when he is thus apparelled,
and goeth to the altier, doth
manifestly set before our eyes
our swete saviour Iesus, whē
he suffered his paynful passion,
and went to offer vp to his
father

agaynst rebellion.

father his blessed bodye vpon
the crosse for our redemption,
In remembraunce of whiche
holy passion the prieste repre-
senting Christ our high priest,
whose priesthode contynueth
for euer, offereth vp vpon the
auter the very same bodye to
god the father, that suffered
for vs, & the very same bloud,
that was shedde for vs.

So that whosoever desyre to
be partakers of that blessed
passion, let them with moſte
humble reuerence come to
masse, heare it with seruēt de-
uotion, and earnestly thinke
vpon the greate and painfull
tormentes, suffered by our sa-
uiour for their sakes, which be
represented therein. And gyue
hym moſte hartye thankes

The hea-
ryng of
masse.

¶.i. ther.

Exhortation

therfore, and desyre hym of
pardone for all their offences
committed in tyme past, and
to gyue them grace to auoyde
al vice and sinne from thence
forthe. For thus shal they vn-
doubtedli receaue much fruite
by hearinge of Masse. And
when their deuotion serueth
them, to receaue the mosse
blessed sacrament therat, were
in they shal (if they worthely
receaue it) take singuler com-
modite and comforte. And to
do the same at lest at euery so-
lemne feast in the yere, or
oftener, if they be so disposed.
For so we se the people com-
monlye do in other Christen
realmes: Who first do confesse
them selves vnto a priest, and
then come they to receaue
that

Receay-
ving of
sacrament
ostenty-
m.

agaynst rebellion.

that blessed foode with suche
lowly reuerence and earnestte
deuotion, as a good chriſteu
man would much reioyce to ſe
them. which thurge, I praye
god, may ſhortly come to paſſe
amonge vs, and that we may
both ſtedfaſtly beleue it to be
our ſauour Chriſtes blessed
bodye, as it is in dede, (and
not as our laſte wicked and
blaſphemouſe comunion boke
and all oure newe preachers
moſt vntruely and damnably
taught vs, that it was but
bready only) and alſo deuout-
ly and godly receaue it to our
ſoules helthe and comforte.

Nowe as for all the rites and
ceremonies of the maſſe, and
al the praiers contained ther-
in, they are ſo godly, and ſo

X.ij. well

In exhortation

well placed, as all the worlde
is not able to inuente the like,
noz so well to dispose and set
them together : as all good
men, that will deepe lye wepe
them, and consider the order
of them, shall easely perceave.
As for suche, as haue mooste
wickedlye called the Masse
a Maskarpe, and the priestes
vestimentes, maskynge clo-
thes, and mocked all the cere-
monies thereof, and spytte at
them, & did smite the priestes,
maye well be compared wyth
Pylates menne, who (as we
reade in S. Mathewes Go-
spell) botwyng downe theyr
knees, mocked our Sauoure
Chyste, spitte at him, & smote
him vpon the heade. for sure-
ly it is not vnlyke, & yf Chyist
were

Mockers
of the
Masse.

Mat. 27.

were here amonge vs personallie present in a mans lykenes and nature , as he was then amonge the Jewes , but that these vngodlye folkes woulde take the Jewes part, and mocke him , as they dyd, seyng that they playe the very same partes with hys priestes and ministers, that represent hym vnto vs, that the Jewes in olde tyme dydde playe wpth hym . But our Lorde graunt , that they maye espye betyme theyr feyre and madnes, that the miserable plagues that fell vpon the Jewes for theyr mockyng of Chylte, fall not lykewyse vpon them for mocking of his priestes & ministers . But manye grudge and are offended , that the

F. iij. Masse

agaynst rebellion.

Diuine
seruice in
Latine.

Mass, and al other diuine seruice is in Latyn, so that when they be in the Church, they do not vnderstande, what the priest sayeth. I would gladly aske one question of such, why they come to the church, whether to heare, or to pray: they wyll aunswere, I doubt not, to do bothe. For there they both learne theyr duetie by hearpng of sermons, and also practyse it by diligent and seruient praying. Nowe then saynge, that to do our duetie is muche better, then to learne our duetie, because that euery manne learneth, to this ende, that he may practyse, although both twayne be good and necessarye, yet the one ferre passeth the other. And the one may

maye be gotten in shorthe space
 with small trauaile, but the
 other asketh longe tyme, and
 much payne to get it. As con-
 cerninge whiche purpose we
 reade a notable stoye of one
 Pambo, a man vtterly vnlearned *Socra. hist*
 who on a tyme came to learne *eccle. li. 4*
 a psalme of the psalter. And
 when he had hearde the firste
 verse of the .xxxiij. psalme,
 which is thus muche to say in
 Englishe. I haue determined,,
 with my selfe, that I will so,,
 directe and order my life, that,,
 I do not offende wyth my,,
 tounge: departed, and wolde,,
 in no wise heare the seconde
 verse, but sayd, that one verse
 was sufficient, if he could prac-
 tise it in dede. After that when
 he had taught hym this verse,

E. iiii,

Dyd

agaynst rebellion.

Dyd rebuke hym, because he
hadde not sene hym nowe the
space of syxe monethes, he aun
swered, that he hadde not as
yet in dede learned þe verse of
þe Psalm. Agayne along time
after, one of his familiar fren
des demaunded of hym, whe
ther he had learned his verse,
and he sayde: Nowe as .xix.
yeares passed, and truely, as
yet, I haue scarcely learned
to practyse it. Wherby it well
appeareth, that a man maye
learne as much vpon one day,
at one sermon, as he can well
learne perlytly to practyse in
a whole yeare. Wherfoze I
haue oftentymes muche mar
uayled at vs Englyshe men of
late, that we came to the chur
che at the tyme of our Englysh
seruice

In exhortation

seruice to heare only, and not
to pray our selves. By meanes
wherof many folkes are so in-
ured, that they can hardlye
frame them selves as yet to
pray in the churche, which, as
our sauour sayth is the house Mat. 21.
of prayer. And moſte mete
were it for folkes comming to
the churche, to pray earnestly
them selves, and both to think
vpon their synnes, where-
with they haue offended their
lorde god, and to be ſory for
them, and to desire god to for-
gyue them, yea and beside to
gyue hym hartly thankses for
all his benefites bestowed vpon
them, and to beseeche hym
to assiste them with his grace
agaynst the assaults of their
aduersary the deuil. for thus
Æ. v. ought

An exhortation

Luce. 2.

Ought men to spende the holy
daye, and thus ought they to
bestow their tyme in the church
of God, when they come
thither. For what dyd Anna
the daughter of Phanuell,
(who had lyued with her hus-
bande. vii. yeares, and after
his death continued widowe,
till she was foure score and
foure yeares old, and so died)
is it not written of her by **S.**
Luke, that she departed not
from the temple, but serued
God there nyght and daye in
fastyng and praying. The E-
uāgelist telleth not, that there
she was occupied in hearynge,
but that she was occupied in
praying. Many heare, and ey-
ther they shortly forget, what
they haue hearde, or elles yf
they

An exhortation

they remembre it. yet they do
not practise it: and one howre
spente in practisynge, is moze
worthe to vs, then twentye
spent in hearynge. Therefore
when they come to Church,
and heare the priestes, who
sayeth common prayer for all
the whole multitude, albeit
they vnderstand them not, yet
yf they be occupied in godlye
prayer them selves, it is suffici-
ent for them. And lette them
not so greatly passe for vnder-
standynge, what the priestes
saye, but trauayle them selves
in seruent praying, and so shal
they hyghly please God. Yea
and experience hath playnlye
taught vs, that it is much bet-
ter for them not to vnder-
stande the common seruice of
the

In exhortation

the Churche, then to vnder-
stande it, because that when
they beare other prayinge
with a lowde voyce in the lan-
guage, that they vnderstand,
they are letted from prayer
them selfe, and so come they
to suche a slacknes and negli-
gence in prayinge, that they
at lengthe (as we haue well
sene of late dayes) in maner
pray not at al. And let the first
thynke thys (for it is vndoub-
tedly true) that the diuine ser-
uice here in Englande hath e-
uer bene in Latyn syuce the
first tyme, that the sayth was
among vs receaued (saue on-
lye this. vij. oz. vij. yeares laste
passed). And then how godly
the people all that while were
disposed, how many vertuous
and

agaynst rebellion.

and holy men & women haue
bene with in this realme, and
howe God dyd in all thinges
prosper vs. And reade who
so lyke the godly ecclesiastical
story of sayncte Bede, and he
shall fynde my sayinges here
in mooste true. By whych story
he shall learne besyde, how the
same sayth, the same forme of
religion, the same rites and ce
remones, that we now vse in
the churche, haue bene since
kyng Lucius Daves (in whose
reigne the sayth was firste re
ceaued in Englande) continu
all ye bled. And eyther muste
we graunte thys, that there
was neuer any godly men in
thys realme, neuer one soule
saued, neuer any grace of God
among vs, neuer the assilence
of

Bed. hist.

eccle. li. 8

cap. 4.

In exhortation

of the holpe gooste wyth vs,
(whyth no good, nor reasona-
ble manne eyther can, or wyl
graunte) yf thys be not the
true fayth and belefe (wher
by mens soules shalbe saued),
that nowe is amonges vs.

For where true belefe is not,
there is not God, nor none of
hys grace, nor no parte of his
holy spirite. And therefore yf
thys be a false fayth and belefe
that we nowe haue, then god
both is, and hath bene most vn-
kynde, not onlye to vs, but to
all Christendome belyde, whi-
che is in the same belefe, that
we be: seyng that he hath not
before these. vij. yeares laste
passed, reuealed & opened hys
trueth vnto vs, but suffered
bothe vs, and all our progeni-
tours

agaynst rebellion.

tours and elders to, yea and
all Christendome, euer synce
Christes incarnation euen to
these latter dayes to lyue in
blyndnes, and to let vs conti-
nue styll in daunger of damna-
tion. But God forbiddeth, that
any man myght iustly, eyther
thynke or saye thus, for then
myght we, commynge before
our sauour Christ at the day
of iudgement, yf we shulde for
our belefe be there condēned,
aunswere that we were not
to blame, nor worthe of dāna-
tiō therfore: because that hys
blessed spouse the Catholike
churche, hadde from tyme to
tyme taught vs thys belefe, &
that he hadde promised to be
with hys churche to the worl-
des ende. Whych prompt
caused

In exhortation

caused vs alwaye to giue credence to hys holpe Church, whiche we thought could not erre, nor be deceaued in anye matter concerning our sayth. Therfoze no man hathe cause to iudge thys religion, that we nowe haue, to be noughte, and so to thinke, that the worshypinge of Christes blessed body in the sacrament is Idolatrye (as manye of late haue most wyckedlye both beleued and taught) and by that meanes condemne all oure fathers, grandfatheres, and the reste of oure elders, whych haue so beleued, but verpe good cause hath he to suspect the religion, that hath bene brought in of late, yea and beterte to abhoze it, bothe for
that

agaynst rebellion.

that he seeth so playnly before
his eyes & abhominable frup-
tes, that it hath brought forth
in this realme, and also that
he knoweth, that it was ne-
uer receaued in thys realme
before these laste. vii. yeares
paste, saue onely that wycked
Myclyffe hadde in corners
taught the same in kinge Ed-
ward the thirdeg dayes, whi-
che his doctrine ended in no-
table treason, euen as this did
that was lately receaued a-
mong vs: as after I shal more
playnly declare. But some say
that they woulde haue vs be-
leue, and lyue accordynge as
menne dydde in the primitive
churche. Howe was that I
praye you, was it as we haue
bene taughte of late in bele-

The true
de of the
primitive
churche.

P.j. yng

In exhortation

ving, that Chyistes blessed bo-
dye in the sacrament is but a
peece of breade, & to abolish the
Masse, to cast awaye praying
and fastyng. No no: Heare. ¶

Beda hist.
ecclj. lib.
1. cap. 26.

praye you, what saynet Bede
sayeth, concernyng the state
of the primitiue churche. Whē
„ as S. Augustyne & hys selo-
„ wes, that were sent by saynet
„ Gregoꝛye hyther into Eng-
„ lande to preache, had gotten
„ the a place in kent to sojourne
„ in, they folowed the Apostoli-
„ call trade of lyuyng, that was
„ vsed in the primitiue churche,
„ that is to saye, they practysed
„ them selves in continual pray-
„ inge, watching and fastyng, in
„ preachyng the word of lpsē to
„ all that they coulde, in dyspy-
„ syng all worldlye goodes, as
not

not apperteyning vnto them; ii
in takynge those thynges on: ii
lye of them, whome they ii
preached to, that was necessa: ii
rye to lyue wythall, in liuynge ii
acordyng to theyr preaching, ii
and in hauyng a prompte and ii
readye mynde and wyl, bothe ii
patientlye to suffer all kynde ii
of trouble, and also to dye for ii
the trueth, that they prea: ii
ched. By occasion whereof ii
many beleued, and were chri: ii
stened, muche estemyng the ii
simplicitie of theyr innocente ii
lyfe, and the swetenesse of ii
heauenlye doctrine. ii

And there was neare vnto ii
the heade Cytie there to: ii
warde the Caste a Chur: ii
che of Sayncte Martyne, ii
whyche hadde bene buylded, ii

P.ij, while

In exhortation

„ while as the Romaynes dwel
„ led in Englande , in whyche
„ church the Queene , wyfe to
„ kynge Edilberte (whome we
„ sayde befoze was a Chzisten
„ woman) was accustomed to
„ pray . And in the same church
„ sayncte Augustyne and his se
„ lowes repayzed together to
„ singe , to pray , to saye Masses ,
„ to preache , and to Chzisten .

Thus writeth sayncte Bede ,
howe sayncte Augustyne and
his felowes obserued the or
der and trade of the prymitive
church . Thys was done here
in Englande almoste a thow
sand yeare ago . And the same
forme of religion both was be
foze , and after euen to oure
dayes euermoze kepte & bled
amonge vs . And here we find
fastynge ,

agaynst rebellion.

fasting, prayinge, watchynge,
singing, and saying of Masses,
whych the sayncte Bede calleth
the Apostolicall trade of lyfe,
that was in þe primitive chur-
che, But our preachers of late
when they talked of the primi-
tive churche, which they wold
haue had vs to folowe, they
meaned no other churche, but
the malignaunt churche of Wi-
cliffe, Husse, Luther, Decola-
padius, & of suche like herety-
kes. But to retorne to our for-
mer purpose, concerninge the
wretched fruites, that came of
this doctrine, when altars
were pulled downe, and masse
put away, then were all chur-
ches without any lame, spoy-
led of all their ornaments, as
of copes, vestimentes, altar
P. iij. clothes

The chur-
ches spoy-
led.

An exhortation

clothes, corporales, chalishes
crosses, candelstiches, censers,
cruettes, bokes, and all other
thinges belöging thereto, and
þe same put to prophane vles,
as to hanginges of beddes,
curteynes, cushions, and o-
ther such like. And some men
made Joly mocking and gea-
sing, and called them the
přiestes masking clothes, as
we folde þou before. But I
beseeche our lord God, that
suche spoylers of the church,
may repent & make amendes
for their spoyle, that they
hane not the like ende. that
one Iulianus had, who was bu-
cle to the noughty emperour
Iulianus Apostata. Of whom Sozomes
wřteth, that he myndnge
to take away the přecious or-
namentes

¶ 15. list
uol. 1. 157.

ornaments and Jewels of the
 Church of Antioche in Syria,
 whiche were a greate sorte in
 nombre, and to encrease them
 perours treasure withal, cau-
 sed the church to be shut vp,
 that no man shuld resort thys-
 ther, insomuche that all the
 clergye apperteyning to that
 church, fledde awaye, sauing
 one priest onelye, whose name
 was Theodorus, whome Iulianus
 caused to be taken, because he
 could tel, where the ornaments
 of the Church were, and
 first made hym to be sore bea-
 ten, & after to be panged with
 many sore tormentes, and at
 length to be beheaded. Which
 done, the sayde Iulianus after he
 had robbed the church, & take
 al the holy ornaments awaye,

An exhortation

„ In great dispire dyd strake the
„ vpon the grounde, late him
„ downe vpon them, and so de-
„ clared his spitefull malice a-
„ gaynste them. Whose priuie
„ members and the necessarye
„ partes beneath did by and by
„ putrifye and rotte, insomuche
„ that the fleshe beyng rotten,
„ turned al into wormes, and
„ hys syckenes was so greate
„ and greuouse, that it passed al
„ phisicions power to cure it.
„ So that at lengthe after ma-
„ ny paynfull panges he made
„ an ende of hys wretched lyfe.
Thus by the hande of GOD
was thys wycked man for the
robbyng of Christes churche
worthelye plagued. By whose
example lette euery Christen
man learne thye poyntes: first
that

agaynst rebellion.

that he robbe not the churche
of any holy ornaментes apper
teynyng thereto. Secundare
ly that he put them not to any
profane vse, as this *Iulianus* did.
Thirddly that he do not make
a mockyng stocke of them, and
vncouerentlye handle them,
lest the same plague, that befell
to the sayd *Iulianus*, fall vpon him
lykewyse.

Then was the holy order
of priesthode vtterly disanul:
led, so that the name of a priest
shuld not be anye longer vled,
but such as shuld preache and
minister sacramentes, shoulde
be called ministers, & not prie-
stes, and that they shuld be ap-
parelled lyke lay men, so that
a minister shuld not be knowen
from a laye man, but all shulde
P. b. be

The or-
der of prie-
sthode ta-
ken away

be a lyke: whyche neuer was
sene in the churche of God fro
Christes tyme hytherto, but
only amonges heretykes.

Then was there meanes
founde, that there shuld be ma-
ny such ministers. For exhi-
bition was begged by certain
to be bestowed in the vniuer-
sities. which ones gotten,
they bestowed it only vpon
such, as eyther were infected
with heresy, or elles in whom
men had good hope, that they
would in tyme be heretikes.
And thus was folkes hyred
to forsake Christes catholyke
sayth, and not only to deceaue
them selles, but many other
beside. Would to god þ men
were as wel willinge now to
giue exhibition to set for ward
godly

agaynst rebellion.

godlye learninge and vertue,
as they were then to set forth
vice and heresye. But to come
to our purpose. Then became
those, & were lewde & vnlearn-
ned very worthy preachers, Refo-
preachers
yea & suche as had neuer bene
at any vniuersitie, wold teach
the people, and preache vnto
them, and were neuer sente,
and boaste of them selles, that
they had the spirite. Truth is
is, they had the spirite of error
and blindnesse. And the more
blind that they were, the more
bold and shameles were they,
so that the sayinge of Hieremye
the Prophete myghte be well Hier. 3,
berpyed in them: They had the
shameles forehead of a drabbe, and wold
not be ashamed at al. For he that
was most ignozant, was most
bolde

bolde, so that ſuche dydde wel
 proue the olde prouerbe to be
 true, that none is bolder, then
 blynde Bayarde. Thys ſorte
 of men ſtepped ſtoutely into
 the pulpit, and caring neyther
 for God nor deuyl, kyled mo
 ſoules vpon one daye, then all
 the noughty philiſtins in Eng-
 lande hadde kyled bodyes in
 twentye yeares : and alway-
 es had they in theyr mouthes
 Gods worde, Goddes worde,
 & ſome of them called it gods
 boke, whereas their doctrine
 was nothing els, but lyes and
 fables forged of theyr owne
 braynes, and ſcriptures falſe-
 ly tranſlated, and moze falſely
 expounded, according as they
 had learned of Luther, Bucer
 Decolampadius, Bullinger,
 Caluyne,

agaynst rebellion.

Calupne, and suche lyke heresy-
tykes.

And all theyr preaching or
rather bablyng was spente in
raylyng agaynste the order of
Christes church, agaynst I-
mages and candels, agaynste
Masse and mattyns, agaynste
purgatozre and prayinge for
the deade, agaynste free wyll
and prayinge to saynctes, a-
gaynste crosses and belles, a-
gaynste copes and bestimen-
tes, agaynste the Blessed
Sacramentes, wherof the
moste parte were by them ta-
ken awaye, and the reste were
so handled, as would make a-
nye good mans hearte sore to
lament therfore. Quert hyss
muche pratinge made they of
onelye sayth, that thereby we
were

Our new
preachers
doctrine,

In exhortation

One tye
sayth pra
sed.

were iustified, whereof they
talked so longe, that at length
a great many had no sayth at
all. And in these matters were
they so well practised, & when
they talked of them in a pul-
pit, they seemed to the people
very eloquent. But yf they at
any tyme toke occasion (as
they dydde berye seldome) to
speake of deathe or deadlye
sinne, or of the feare of God,
and his terrible iudgemente,
or of good workes as of pray-
er, fastinge, and almose, they
were so baren in their talke,
that their auditours thought
thē altogyther vnlearned, as
they were without sayle. For
so haue many of them com-
ming to their triall, well de-
clared of late,

And

agaynst rebellion.

And althoughe they lacked
sounde learninge, yet lacked
they no arrogant presumption.
for some of them woulde not
lette to boaste, that they were
singulerly learned in Latine,
greke, & hebrew, and say, þ they
had red ouer all the ecclesiasti-
call wyters, and often tynes
alledge the for their purpose.
But how I pray you, Ep-
ther dyd they misconstrue
and vntreuly expounde the
places, that they alledged, or
at lest wise falsely alledged the
or elles cut the sentence in the
middelst, that it mighte seme
to make for their purpose, and
all that made agaynste them
lest they clean out. And so like
wise hadled they þ holy scrip-
ture to: as it well appeareth

The pre-
sumption
of our new
pre-
chers.

Farre mis-
ledging of
outgays.

In exhortation

Depre-
ssing of
holy scrip-
ture.

Euseb. lib
5. hist. ec.
etc.

Euseb. lib
4. hist. ec.
eclesiast.

In sondre of their detestable
and deuillish bokes, whoso-
euer list to searche them. But
they were not the firste, that
thus went aboute to depraue
both the scripture, and also the
old auncient wryters. For Ascle-
piades, Theodorus, Hermophilus, and Ar-
pollonius olde heretikes of Artemo-
nes sect, trauayled much in cor-
ruptinge the examples of ho-
ly scripture, to the intent, that
they might bringe scriptures
to cōfirme their abhominable
opinions wythall. And Denyse
the byshop of Corinthe wryt-
teth thus of suche like men.
At the request of certayne bre-
therne I wrote certayne epi-
" Oles, which þe deuils Apostles
" haue filled full of cockel, darnil.
" For some wordes haue they
put

put out of them, and some ad-
ded vnto them, for whom the
wofull curse of Christe at the
day of iudgemēt is reserved.
And no maruaile is it, though
they wente aboute to falsifie
the scriptures of our lord and
sauour Iesus, seing that they
haue corrupted these poze sim-
ple wrytinges of mine, whiche
are not of such weight, as tho-
se be. Many authoꝝ could I
alledge to declare, & heretikes
haue alwayes played the like
part both with the scriptures
& the good interpretoꝝ ther-
of, but here it nedeth not.

Som other were there of our
new preachers, whose presump-
tuouse arrogancie myght also
be well knowen in that, that
many of them would preache

Exhortation

**Preachers that
were ne-
uer sent.**

and were neuer sent. And a
great many, that had in ma-
ner no learninge, and as litle
wit, wold start vp into þe pul-
pet, and tell the people, that
the spyrite moued them, and
then wold they blasphemie
and rayle, as though they had
bene possessed with an euil spi-
rite, as in dede it is very likely
they were. Such are wel des-
cribed of Saint Peter after
this sorte. These be welles without
water, and mylles tolled with whoyle
wpondes, for whome is reserued euer-
lastinge darkenesse. For by utteringe
their presumptiouse bablinge, they al-
lure and catche such, as through the co-
cupiscence of the flesh, are fallen in dede
to folowe wanton pleasures and con-
tynue in error. And they promise other
men libertie, whereas they the selves are
þe very slaues of filthye corruptiō. Such
godly maplsters because they ranne and
were

agaynst rebellion.

were not sent (as the prophete Hier. 13.
saith) came into the shepewold
of Christ not by the doze, but
an other way, so that Saynt
John the euangeliste, if he had
bene alyue, would haue called
them theues. And a these, as the Ioan. 10
same euangelist writeth, cometh for no
other purpose, but to steale, to kyll, and
to dystrope. For first dyd they
steale Christes shepe out of the
solde, that is to say, out of the
Catholike churche, by carnall
libertye, whiche (as I sayde
befoze) they craftlye named &
libertye of the gospell. Then
killed they their soules with
pestilente doctrine, and so at
lengthe by their deuelyshe dis-
nisses so blinded the, that they
destroyed them all together.
And when they had thus mi-

Z. ij, serably

Exhortation

Super es
pist. ad
Roman.

serably handled them, they
glozied in their graceles acte,
as though they had done god
good serupce. But if they
would remember what *Origene*
sayth concernyng suche men,
as they them selves be, and
well wey his sayinge, they
shoulde haue good cause to
leauē their glozyng in malice
and blindnes, and fall to be-
wyle the miserable murder,
that they in *Christs* flocke
haue committed. For he sayth
that the dānation of al those,
that haue eyther preached or
wrytten heresye, doth styll in-
crease to the daye of iudge-
ment, that is to saye, as longe
as the contagion of theyr he-
resye dothe remayne, and in-
fect any man, for the mo that
perishe

perish through their doctrine,
 the more greivous shall their
 punishment be. Which sen-
 tence I beseeche our lord god,
 & betime they may earnestlie
 consider, and & eyther by rea-
 son, learning, and gentle ex-
 hortation, or otherwise they
 may be brought to acknow-
 ledge their error and blinde-
 nes, to detest it, and to per-
 suade other, that haue bene
 deceaued by them, to forsake
 it. And let them heare, what *Lib. 3.*
S. Cyprian writeth to *Maximus* *epist. 2.*
 and *Nicostatus* after this sorte.
 Chynke not (sayeth he) that
 you defende Christes gospel,
 while as you diuide your sel-
 fes from the flocke of Christe,
 and from the peace and con-
 corde thereof, sithen that it is

agaynst rebellion.

„ moze fitte for the valiant and
„ gloriouse souldiars of Christe
„ to be wythin theyr owne ten-
„ tes, & there abiding to do, and
„ prouide for those thynges to-
„ gyther wyth other, that are
„ to be done and prouided for:
„ because that oure vnitie and
„ concorde ought in no wyse to
„ be cut asonder. As for vs, we
„ can not forsake the Church,
„ go forth of it, & come to you.
„ Therfore we in al that we pos-
„ sible can, exhort and pray you,
„ that you wyl returne to your
„ mother the church agayne,
„ whych exhortation of saynte
„ Cyprian God giue grace, that
„ those, that haue by heresy di-
„ uided themselves from Chri-
„ stes catholike church, maye
„ gladlye heare, and thereby be
„ persua-

persuaded to come home, and
 embrace the holesom doctrine
 of their deare mother, & bles-
 sed spouse of Christ. For what
 a comfort shuld it be for them
 selves, yea and what a greate
 ioye for all good Christen fol-
 kes, yf they would forsake the
 synagoge of heresie, & repaie
 to Christes holpe Church a-
 gayne. For sayncte Cyprian *Epist. 12.*
 writeth that, seing that Christ *lib. 2.*
 sayeth in the Gospell, & there *Luc. 15.*
 is in heauen the greatest ioye,
 that canne be, for one synner
 that doeth penaunce, howe
 much more ioye is there then
 both in heauen and in earthe
 for suche, as with glozve and
 prayse returne to the church
 of God agayne: and by their
 example, by their sayth, and

agaynst rebellion.

trial, giue occasion to other to
returne lyke wyse . And as it
shuld be great comforte for all
good folkes to see them re-
turne, so men oughte by dili-
gent preaching, by gentle ex-
hortation, by freuent prayer,
and by all meanes possible tra-
uayle to make them returne.
And whosoever can by per-
suasion or otherwise pull any
of them fro their blinde error,
he shal haue great thanks at
Gods hande therefore . For

Jac. 5.

the holye Apostle S. James
sayeth, That whosoever he be, that
turneth a sinner from the error, where
by he hath gone amysse, shall save the
mans soule from death, and blotte out a
great many of his olde synnes.
But to our purpose. Of these
folkes preaching sp onge all
our

In exposition

our sectes and sondyr opinions : whych were so diuers & manfolds, that so many heades, so many opinions in manner were amonges vs . And lyke as no sonde opinion was there euer (as we reade in Cicero) that was not maynteyned by some folish philosopher, so no letwode heresye was euer inuēted, that had not some wise mayster here in Englande to set it forth, and defende it. For some helde , that all thynges oughte to be common , as the Anabaptistes do. Some said, that all thynges were ruled by destenie and by mere necessitye , as the heretikes called Genethliaci sayd: And so toke they awaye mans free wyll. Some affirmed, that GOD
Z. v. was

*Cicero de
divinat.*

*Sondyre
sectes in
Englands*

was the authour of euyl, as
we reade of certayne in *Basilus*
Magnus Daptes, whyche were
without God. Some agayne
toke awaye the prouidence of
GOD, as the Epicures do.
Some beleued not the resura-
rection of oure bodie, folow-
ynge the heretikes, whyche
were named *Seuerians*.

Some dyd mayntayne, that
all should be saued, as the *Or-*
igenians dydde. Some sayde,
that *Christe* toke no fleshe of
the blessed virgin *Marye*, as
dyd the *Martionistes* & *Apol-*
linaristes. Some taughte,
that he was lesse then the fa-
ther, as the *Arians* of old had
taughte. Some denyed, that
he descended into hell, & sayd,
that there was neyther hell
no,

In exhortation

nor heauen. Some preached,
that heauen was nothing els,
but a quiete conscience, and
hell a troubled conscience.

Some would saye, that mens
soules do sleape to the day of
iudgemente: and some bele-
ued that they were mortall.

Some thoughte, that there
was no predestinatio. Some
sayd, that Chyriste died as wel
for his owne synnes, as for o-
ther mens synnes. Some
held, that a man hauinge the
spirite of god, myght lawfully
lye with another mans wife.

Some affirmed, that the in-
warde man dyd not synne,
when the outwarde man syn-
ned. Some sayd, that it was
deadly synne to play at anye
game for monie. Som taught
that

In exhortation

that it was lawfull for a man
in a Chriſten commen welth,
without impoſition of hādes
of any biſhop to preache open-
ly. Some were perſuaded,
þ a man might become ſo per-
ſite in this life, þ he coulde not
ſinne. But to cōclude, I thinke
berely there was almoſt no ſad
homiſnable oꝝ ſond hereli, ſince
Chriſtes tyme to our dayes,
which was not in ſome folkes
heades nowe of late here in
England. And thus haue you
heard (moſt entyerly beloved
contrey men) a breue reherſal
of the perillouſe and peſilent
fruites that our new doctrine
hath brought forth here in
our contrey theſe few yeares
laſt paſſed. By means where-
of Chriſtes true religion hath
bene

against rebellion.

bene bitterly defaced. Which
truly I am right soꝝy to recite
But (as Iosephus sayth) I
shuld do my contry smal plea-
sure to leaue those miseryes
bntouched in my woꝝdes, that
it hath suffred in dede. If a
manne shulde likewise reckon
bp the great incommodities,
that hath chaunsed to the com-
men welthe of this realme by
reason of the same doctrine, he
shuld be very longe and per-
case tedious to. But thus
muche will I say, and euery
man, that is aboute thirtye
yeares olde, shall witnes with
me, that I say true, that be-
foze we forsoke þ whole catho-
like churche of god, and made
vs a seueral and priuate chur-
che of our owne, our commen
welth

An exhortation

huelthe was so riche, was in
such good order, was so ströge
and myghty, that no other
was there, consideringe the
quantitie of it, that myght be
compared with it. Agayne if
a man would particularly re-
cite the fallcs of diuerse noble
and gentle men, that partly
by reason of the same doctrine
haue suffred synce the fyrste
commynge of it, he shuld make
a longe processe. And seyng
that as yet they be freshe in
mens memoeries, as it is not
necessarpe to tel of them, so let
them that be noble and gentle
men by their example take
hede of such wicked doctrine,
lest if they in any poynt eyther
further oz maintayne it, they
folowynge their fote steppes
fomble

Robility
destroyed
throughe
heresye.

to mble vpon the same blocke
 and take a like fall. for it ne-
 uer came in any realme yet,
 where it hath not bitterly in
 maner destroyed the nobilitie.
 As for example in Germany,
 where it hath now contynued
 so longe, it hath not onely de-
 stroied the rest of the commen
 welth, but also the moste part
 of the nobilitie. And in diuers
 rebellions, that were made in
 that contrye, by reason of it,
 the rebelles intended to de-
 stroy al noble and gentlemen,
 as it appeareth by their artis-
 cles, which as yet remaine in
 wyting. for in the articles of
 the rebelles þe rose at Spiers,
 whyche Articles be wyrt-
 ten by one *Nicolaus Basilius* and
 ioyned with the cronicle of

Exhortation

James Naclerus. þ fourth is, þ thei
intended to kil al the nobilitie, &
all heades and rulers, to thin-
tent that they wold be subiect
to no man, but live at theyr li-
bertie . In an insurrection
that was made vnder the pre-
tense of the Gospell, in the
yeare of oure Lorde, a thow-
sande, fiue hundred, twentye
and two, in the same countrie
likewyse the rebelles, because
they wold be vnder no obedi-
ence, purposed to dysanull all
lawes, and put away iudges,
to robbe churches and monas-
teries, to kyll all noble menne
and gentlemen, because they
wolde paye no more rentes,
customes, or taxes. Therfore
it is all noble and gentlemens
partes to be well ware of such
Doctrinne,

doctrine, yf they epyther loue
to be partakers of heauen, or
desyre to kepe their worldlye
estate, to continue in it, and to
haue theyr chyldren quiettlye
to enioye it after them. For
they maye well perceaue by
these examples, that where it
taketh place, it is the ruine &
destruction of al nobilitie. Let
them besydes wepe wel, what
harme it hath done to theyr
chyldren, that were nowe of
late brought vp in it.

And thys wote they well,
that the kynge leaders of the
Lutheranes or rather Zwin-
glianes in kynge Edwardes
reynne, sought alwayes possi-
ble to corrupt al the noble and
gentlemens chyldren wythin
this realme. And epyther pro-

Al. i. cured

Enchiridion

procured they, that they
might be brought vp in the
courte, or els that some newe
fangled scholemayster myght
be put vnto them, or els to be
put to the vniuersities, and
there to be brought vp vnder
one of this newe secte. For
what purpose was this done,
but only to maynteyne their
mischecuousle errors withall,
and to establishe the same
within our contrye for euer.
But god by miracle hath re-
uertured all their cursed de-
uises, and suffered them by his
diuine prouidence to worke
their owne confusion. Now
then seeing that this errone-
ousle doctrine hath so harmed
both noble & gentle men the
selfes, and their childzen to,
let

agaynst rebellion.

let them at lengthe fynde the
wickednesse of it, and helpe be
tyme to banishe it out of these
countrey, and exhorte theyr
chylidren to detest and abhorre
it. For so shall they make the
to feare god, and Terre hym,
to exerce vertue, and eschew
vice, and to be humble and o-
bedient to their selles to,

As for the peoniarie of our
countrey, wherein God consisteth
a great parte of the force of
this realme, it hath so notably
decayed synce the tyme, that
this pestilence doctrine began
first within this realme, that
it should pryncipe any true Eng-
lish mannes hearte to consi-
der it. For whereas the peo-
men thirty or fourty yeares
passed, were well able to do

The de-
cay of the
peoniarie

Ja. ii. their

Exhortation

they: prince and they: countrey very good service, when as any occasion required, and that euery one of them dydde kepe a substantiall howse, by reason that they: rentes then were very reasonable.

Now since thys perillous plague of heales hath infected thys realme, they: rentes hath bene so enhaunsed, and they: miserably polled, that neyther service were they well able to do for they: prince and countrey, nor to kepe any plentiful house for the relieuyng of they: poore neyghbours. For men that became Lordes of suche sermes, when as by reason of thys lewde doctrine they had cast awaye in manye the feare of **GOD** and good conscience

conscience to, & in steede thereof
of had caught suche covetous
heartes, as wold neuer be sa-
tisfied, and toynd withall a
large licentious conscience,
whych told them, they might
go forth in the purpose with-
out any scruple at al, then dou-
bled they theyr rentes, and
some tripled them, and toke
suche incomes for theyr lea-
ses, as where able to begger
the fermers, that toke them:
insomuche that where as the
fermers had bene verie wel-
thye before they came by this
meanes to suche neade and ne-
cessitie, that scarce were they
able to paye theyr rent.

The misery lyke wise that
the poore commons haue bene
bewrapped wth since the re-

perauynge of this deuylishe
 doctrine, can no man without
 a longe processe througely de-
 clare. For what with taxes
 and tributes, what with the
 chaunge of our money, and
 fall of the same, what with
 gresssams and incomes, what
 with extortion and byberye,
 what with puttyng out of
 their fermeholdes and tene-
 mentes, what with craft and
 false dealing, and what with
 all other kindes of oppression
 beside, they haue bene so sore
 impouerished, that better had
 it bene for them to haue dyed
 in their cradles, then to haue
 lyued to suffer such wretched
 and miserable calamities. For
 when conscience was banished
 and charitable hartes waxed
 kepe

kepe colde, then cared no man
from the hyest degree to the
lowest, how he got goodes, so
that he had them, in so much
that this saying of the holye
prophete Hieremye myghte be
well verified in them, that e-
uerie one from the lowest de-
gree to the hyghest had giuen
them selves to couetousnesse.
And when this came thus to
passe, they that were mooste
mightie, were greatest oppres-
sours, and lyke greates sylles
deuoured the smal. And ofte-
times would they take worke
of artificers, warres & stiffe of
marchauntes, & differ the pay-
ment so longe, & the pooze ar-
tificers and marchauntes so,
were in maner beggered ther
by. And when they demaunded

Hier. 6.

3. iiii. theyz

In exhortation

theyꝝ payment, they had of diuerse a froward aunswere: in so much that the pooer a man was, moze iniury he suffered at theyꝝ handes, and the vnsatisfiable hartes of suche couetous men coulde neuer content the selfes. But woe be vnto al such, excepte they betyme repent them, and if there be any such, lette them thynke, þat at length they shal depart from all that they haue, and remembre, that they for al theyꝝ gape and gloriousse apparel, they shal haue no moze, but a symple shete to wrappe theyꝝ hyle bodye in, and for al theyꝝ sayre buyldinges and sumptuousse houses, a pooer pytte in the earthe to dwel in.

And wythal let them learne
one

agaynst rebellion.

one preatye lesson, that *Eusebius*
wryteth in the life of Constan-
tine. Thys good Emperoure
Constantyne makynge an ora-
tion to a great company, that
was gathered to heare hym,
specially inuehed and spake a-
gaynst those, that were spoy-
lers, and verie couetouse fol-
kes, sayinge thus: Wyl youre ..
greedye couetousnes neuer ..
haue ende. Then toke he a litle ..
staffe that he had in his hand,
he measured vpon the ground
the iust lengthe of a man, and
sayde: If a man haue all the ri-
ches in the world, & the whole ..
earth in hys possession, he shall ..
at hys ende haue no more, but ..
suche a smal peece of grounde, ..
as I haue here measured. ..

Therefore let al greedy hartes

Ja. v. reme.

In exhortation

remember this wel, and leaue
their care, that they take in
goodes getting, and consider
their duetie in wel bestowing
of them, and thynke besyde,
howe they haue gotten them.

“ For euill gotten goodes (as
“ Salust sayeth) euill cheueth.

Quer this yf they wold com-
pare their bodie and soules
with their goodes and riches
me thynke they shuld beware
to loose those thinges that be
better, for those that be worse.
For goodes and riches be gy-
uen vs of god for the commo-
ditie and vse both of our bodi-
es & soules. And like as brute
beastes are muche better then
grasse, strawe, and hay, which
be ordeyned to nourisse the:
So is a mans body and soule
more

more to be esteemed, then good-
des & riches, whiche be prepa-
red for them. Who then is so
bewise, that wil for the sauing
of those thinges, that be much
more vile, put in danger those
that be farre more precious.
For both oure bodies & soules
are of such estimation in the
sight of God, & for the recou-
ry of them oute of thraldome,
he vouchesaied to send down
into the earth his only sonne,
our sauour Christe Iesus, by
whose blessed bloud, which far
surmounteth al golde & preci-
ous stones, both our corrupti-
ble & frayle bodies, & also oure
very sicke & soze wounded sou-
les are redemed frō endles dā-
nation, & rethored agayne to
celestiall hygge dome, whych
was

In exhortation

was from the begynnyng of
the world prepared for them.
Therefore saynge, that god of
his gracions goodnes hath
taken so much paynes to saue
them, we throughte our folpe
and negligence ought not to
strawle to loose them, nor to
put them in hazarde, for the
loue that we beare to our wel
thy estate in this worlde, and
so to chaunge heauen with
hell, ioye with payne, myrthe
with sorowe, quietnesse with
trouble, lyfe with death, the
pleasunt pylence of god
with the horrible syght of the
deryll, and the glorious com-
pany of aungels and sainctes,
with the hydious and fowle se-
lowschip of fendes. In consi-
deration wherof, because of
the

agayne rebellion.

the tender and vnseyned lorde,
that I (as our lord knoweth)
beare to the welth and helthe
of all my coutry mens bodyes
and soules, most earnestly be-
seche almighty God, þ he wil
prouide so to prouide, that
for euill gotten goodes no
man in conclusion perishe, but
that euery man cast away his
couetouse harte betyming, and
begynne to care for his ende,
and searche the bottome of
his best, whether he perfectly
beleue, that both his bodye &
his soule shal euer enioyue
in lope inestimable, or euer
dye abiding moste bitter and
paynful tormentes. And thus
as he came naked into this worlde (as
Job sayeth) so shal he naked depart
out of it.

Agayne

In exhortation

fayth on
lye.

Agayne amonges these thre
sortes of men; the nobles, the
peomen, & the poore commons,
since the time they had sole or
onlye sayth preached amonge
the, they haue had such a selte
simple sayth, & not one in ma-
net could trust another. For
as in old tyme a manis worde
was as sure as an obligation,
so of late dayes wordes were
but wind, & wyllynges to, were
by some men not much weyed.
Insomuche & when sayth to-
ward god was in maner & ther
ly abolished, sayth toward mā
was banished ther, & al good
wordes was throughe lewde
preachyng cleane layd apart:
wherfore our sayth aswel to
god, as to mā was so naked &
single, & it might be very well
called

against rebellion.

called a faythles fayth, & likened to a broken staffe, & deceaueth al the, that leane vpon it. And as our fayth was verpe hadde, so our woorkes were no whit better. For there was neuer sene such malice & hatred, such Deceyte & subteltye, suche pride & ambition, so & the insatiabable desire of honoz was in conclusion so roted in mens hartes, & it brought forth such notable treason, as & like hath not ben heard of in this realme before. And beside it hath suffred dinerse folkes hartes wth so deadlye malice, & the wycked woorks, & are wrought by such wel declare, & it is no doctrine come frō god & father of light, (as I said before) but it (as S. Jac. 3. James sayth) is ful of carnal affection & enuyllye.

For

fayth is no fayth

An exhortation

For seeing that such tumultes,
and suche sedition among our
selues, such grudginge against
our prince, suche blasphemye
agaynst god, suche raylinge,
and suche vile wordes bled a-
gaynst his ministers, are grow-
wen of it (as to cal them foxes
in the pulpit, yea & sometimes
while they be godly occupied
in preachinge, to hurle daga-
gers and to shote gonnes at
the) it is a playne argumente,
that it cometh from the deuil,
the authour of malice, and is
as it were some contagiouse
veneme spitte out of his brest,
to poylen mens soules withal.
Agayne the bookes, that be
made by þe mainteyners of it,
are altogether falsed wyth
lyes, as it well appeareth by a
little

agaynst rebellion.

little penne booke, conteynynge
the disputation made in the
convocation house, wherein
are scarcely two lines true to-
gether, as al the learned men,
that were there present, can
evidently testifie. What shuld
I speake of the false rumours
that haue bene of late by the
fauourers therof spred abroad
in this realme, to prouoke the
people to grudge agaynst the
Quenes highnes: What pe-
ssilente libelles agaynst cer-
tayne of the Quenes most ho-
norable counseyll, yea and a-
gaynst her graces owne per-
son, haue bene cast in corners
to sowe sedition.

Beside what mischeuouse mis-
construyng is there of actes,
lawes and statutes, and of all

Bb. i. thinges

Exhortation

things in maner, that be set
forth by the Quenes highnes
and her counsayler yea and
will they not say, that when
we haue any euill wether, as
to much rayne, or to muche
drought, that it cometh be-
cause the worde of god (wher
by they meane their heresye)
is suppressed among vs, they
wyl neuer say, as all good
folkes vse to say, that it com-
meth, by reason of our synne
and wickednesse. But truth
is it, that God plageth this
realme, and hath done, yea
and yet wyl do, partly for our
wretched liues, and partly for
that suche as be infected with
heresye, wil not acknowledge
theyr erroure and maliciouse
blindnes, and turne to the
churche

agaynst rebellion.

churche agayne.

ouer this are there not diuerse, that for verie stubbornes, wyll in bucker mucker agaynste the lawes of thys realme, yea and agaynst gods will, vse the pernitiouse booke of the last Communion, and teache the Englishe catechisme, to grafte in chyldrens hartes their blasphemouse and abhominable heresye. If men wel consider these folkes wicked malyce, they haue good cause to hate such deuillish doctrine, while they lyue, and whensoever they heare any parte of it, to stoppe their eares, that no such cursed blasphemye enter in at them. But to say very truth, it was in maner necessarie, that it shuld

Bb. ij. be

Exhortation

be reuealed, & opened in this
realme. For no man woulde
haue thought, that euer anye
such incommenience woulde
haue come of it, if they had
not sene it present befoze their
eyes. So that whoso euer
Shall hereafter heare of the ab-
homination of it, Shall haue
iuste cause with all their hart
to abhoze it.

Many mo noughty frutes
could I reken vp, that haue
sprong out of this newe sonde
doctrine, but these are suffici-
ent for my purpose, wherby
euery man, that is not starke
blynde may clearly se, that yf
there were anye cause, that
Shuld moue a man to rebellion
(as there is none in dede) this
were the worst of all other.

For seinge that not onelye al-
mighty god hateth this doc-
trine, because it is contrary
to his holy worde, contrary
to his blessed spouse the chur-
che, contrary to the writings
and authorities of al his bles-
sed martyrs and confessours,
and of all holy men besyde,
and contrary to y^e whole con-
sent of Christendome, but al-
so that is the vtter destructiō
of al comen welthes wherso-
euer it commeth, it is no
mannes parte to fight for it,
to aduenture his life in the
defence of it, but rather to
trauayle earnestly to abolishe
it, and to exhorde all men e-
uermore to beware of it.

Wherfore whensoever the de-
uyl, who is the only authour

Bb.iii. of

agaynst rebellion.

of rebellion, goeth about to
persuade any man, that suche
Doctrine is goddes word, and
that there is no other truthe
but it, and that he ought to
sticke faste to it, and feare not
to suffre death for it, & if nede
be, to rayse vp rebellion, and
boldely steppe forth, and fight
stoutly agaynst his prince in
the mayntenance of it: Then
may he well know, that it is
neither the worde of god, nor
no truth is there in it, because
the Deuill, who is the deadlye
enemye both of goddes holy
worde and of all truth, not on
ly moueth hym to sticke to it,
but also with the sworde a-
gainst his prince manfully to
defend it. But if he be by h de-
uyl througly persuaded to
rebell

rebell agaynst his prince, rather then to forsake it, yet let hym loke oꝝ he lepe, and cal to remembraunce the wretched ende of all such, as hath for the like quarrel made rebellion. And first let hym wel consider the rebellions, that hath bene made in Boheme for the same religiõ. When Wickliffes wicked doctrine was conueyed out of Englande into Boheme, and there by John Hus translated into theyꝝ bulgare tounge, & preached there by the same Hus, and one Hierome de Prague, a great number at length were infected wth it, and because they minded to rule the whole countrie, and to subdue & destroye all, that were contrary to the

agaynst rebellion.

Rebellis
in Bohe-
mie for re-
ligion.

Ziska.

Aeneas
Syl. in hist
C. 40.
Hilfor
Huss, ll 5

in religion, founde they oute a
cruell capitayne very mete for
their pestilent purpose (whose
name was Ziska) vnder whom
they wrought much mischicke
to that goodly countrie. And
first buylded they them selves
a citie, and named it Thabor,
after the hylles name, where
oure sauoure was transfigu-
red, because they thoughte, &
in that citie all truth shulde be
reuealed and opened. And af-
ter wold they no moze be cal-
led Hussites, but Thaborites.

Then pulled they downe
churches and monasteries, &
most miserably persecuted all
catholike folke, and speciall ye
priestes. Of whome some Ziska
theyr Capitayne caused to be
burned quicke, and some to be
murdered

murdered with other tozmen
type, and the pzeuie members
of some to be cutte of, to thin-
tent that they shuld be a moc-
kyng stocke to the people.

Whycher cruell and detestable
monstre (for so *Aeneas Siluius* cal-
leth him) because no mens po-
wer coulde vanquyſhe hym,
God wyth hys myghtie hand
at lengthe for hys manſholde
rebellion ouerthrew hym.

For as he was goyng to *Prisco-
nia* to mete *Sigismundus* the empe-
roure, he was by the waye so-
denlye taken wyth the pesti-
lence, and so made he an ende
of hys cursed life. After whose
death the *Chaborites* gotte
them a new captayne, named
Procopius: whose cruelty, spoyl,
and oppression the *Aordes*

Wb. b. bar.

barrons of Boheme well per-
 ceauyng and greatlpe lamen-
 tyng, thought suche wycked-
 nesse no longer to be suffred,
 but to putre in aduenture all
 that they had, and their liues
 to, rather then they wolde see
 theyr countre by such rebels
 so miserablpe spoyled and wa-
 sted. Wherebpon gettynge a
 great armpe together, mette
 wyth them betwixt Bzoda &
 Buris, and sette vpon them so
 denly, insomuch that the Cha-
 boyres fledde awaye apace.
 Wherefore *Procopius* theyr Cap-
 tayne, when he coulde by no
 perswasion kepe them from
 flyght, lyke a desperate wret-
 che, ronne headlynge into the
 thpycke of hys enemies, where
 fyghtyng a whyle, and soze
 bepyng

In exhortation

berynge hys enemyes, at last
with an arrowe was shotte
through. And when the bat-
taye was ended, an infinite
numbre of the Thaborites
were taken prisoners, and af-
ter putte in great barnes, the
dozes shutte vp. And because
that countrey shulde no lon-
ger be troubled wyth suche
wretched people, the barnes
were set on fyre, and they and
the barnes were burned vpp
altogether. Thys woful ende
had these seditious and cruel
heretykes, the maynteyners
of Wicliffes and Huslis doc-
trine, by whose meanes the no-
ble countrey of Boheme, was
brought from a most honora-
ble state, to very slauey, from
great ryches to very begge-
rye,

The mis-
erable end
of the re-
bels in
Boheme.

In exhortation

type, from good order, to bitter
confusion, from noble libertie
to vile bondage, and from a
royall kyngedome to a wret-
ched tyranny. We reade like-
wyle of the greates rebellion,
that was made in Germanye
by the Lutheranes, called *Bel-
lum rusticum*, whiche intended to
haue destroyed Christes ca-
tholike sayth, all the clergie,
and all the nobilitie of Germa-
nye, and neuer to haue bene
vnder anye rulers or gouer-
nours any longer. For the de-
uill and Luther together had
taught them, that the libertie
of the Gospel shuld not be sub-
iect to such tyrantes, as the
perour was: and Luther in
hys sermons called them pe-
rour a sacke of wormes, and
sayde

Robertus
the chrou-
che of the
bikes of
Burgun-
die, & the
chrouche
of Carion

agaynst rebellion.

sayde, that the greate Turke
was a worse prince and a bet-
ter, then the gouernours of
our Christen commen welth,
and vsed commonlye to saye,
Lord deliuer vs from suche
tyrauntes. Wherewythal the
people beyng prouoked to se-
dition, gathered together a
greate armye, and yf they
had not bene resisted betyme,
they had destroyed al Germa-
nye. And when they came to
the fielde, and were compelled
to make battayle, they fought
wonderfull fearfullye, so that
there were slayne at sondrye
conflictēs aboue an hundred
thousandē men. And both the
authours of al this mischiefē in
the same battayles were kyl-
led, and all the rebelles beside
were

An exhortation

were eyther slayne, or taken
prisoners. Such cruel bloud-
shed, and suche manslaughter
broughte forth the thys cursed
enterpryse.

Monast
rian.

What shuld I speake of a
citic in Germany called Mun-
stere, which befoze it was
with the perillouse plage of
heresye infected, was a very
riche and a welthy citye, and
meruelouslye dyd flouryshe
both for þe prosperouse estate,
that it was in, and also for the
honest behauiour, and ciuill
maners of the people. But af-
ter that heresye was copen
into it, and that the people
had receaued it, and a greate
numbre of them became Ana-
baptistes, then would they no
longer obey their prince, but
become

against rebellion.

become a fre cite. Then false prophetes arole amonges them, and all good men were thrust out of the cite, and spoyled of all that they had.

After that made they a kynge amonges them selves, who most cruelly tozmented all, & wold not obey his denelish intentes & purposes, & hanged a great many bpon trees. But consyder thende of this rebellion. By and by after this, the cite was beleged, and with in a shorte space taken to. In the tyme of the beseginge wherof, they that were with in the cite were so famished, that many of them were glad to eate & coueringes of greate bokes, that were couered wpth leather, & some of them
eate

eat their owne children.

And yet notwithstandinge
all this misery, some desperate
wretches would not let to
daunce in the streets, and set
forth spectacles and shows
openly. As for to pull downe
churches and chappels, they
counted it a good pastime.

2 And they were soe agrieved
with images, that if they saw
any picture eyther in walles or
in glasse windowes, they would
utterly deface it. But at leng-
the when the citie was ta-
ken, both the lewde king, that
they had made, and all his ad-
herentes, were taken withal,
and burned at a stake, and so
received the reward of their
wicked rebellion. If any man
be desirous to know more of
this

agaynst rebellion.

this story, let him reade an e-
pistle of one Antony Coruine,
whiche he wrote to George
Spalatine. What was the
speciall cause (I praye you) of
the great rebellion, that was
made by þe princes of Germa-
nye agaynst thempetours ma-
iestye Charles the .v. that
now reygneth, but only the
maynteynauice of Luthers
doctrine. For albeit they pre-
tended many other causes to
eloke the matter, yet in very
dede (as Lodonicus ab Auila telleth,
by whom the storye is wryt-
ten) the princypall cause was
Luthers heresye, that they
so muche esteemed. But suche
as their cause was, such lucke
had they. For albeit that the
perours armie was but smal,

Cc.i. and

In exhortation.

and nothing to be compared
in force and power with the
Lutherans armye, yet them-
peroz putting his whole assi-
aunce in god, and trustynge
that he would assiste hym in
maynteynaunce of his church
and catholike sayth, gotte by
goddes helpe a very notable
and merueylouse victorpe.

For bothe was John fede-
rike Duke of Saxonpe taken
in the fiede, and Philippe the
Landgraue of Hesse, yelded
hym selfe, which be two of the
chiefe Princes of all Germa-
npe. And as for the rest of the
rebelles, some were taken, &
some were slaine, & som put to
flyght. By these examples all
men may euidently perceau,
that suche as haue made re-
bellion

agaynst rebellion.

bellion for this noughty doctrine, haue euer bene miserably plaged at the ende. But to let passe the examples of forreyn realmes, and to come home to our owne, as sone as the fauozers of Wickliffes wicked heresye heard, that Hus and Hierome of Prague two of Wickliffes chief scholers were condemned at Constance, and there burned for their heresie, they fell therfore into a furious rage. And first conspired agaynst the byshoppes and priestes, & then like vile traitours agaynst their liege lord and soueraygne, kynge Henry the. v. because he was a catholike Prince, and a vertuous. And streyght way made they open assemblies, and determined

Polydor.
hist. li. 28

Ec. ij. ned

ned to mapnteine their cursed
 Doctrine by force of armes.
 Then gotte they them two
 mete Capitaynes for suche a
 purpose, John Oldcastell, and
 Roger Acton: and wyth a de-
 sperate company, which were
 assembled wyth them, made
 they hast to London, to thin-
 tent they myghte take the ci-
 tie, and so there encrease their
 army with men much like the
 selves, and in cōclusion by that
 meanes put Downe the kyng.
 But the kyng being certified
 of the matter, thoughte it ne-
 cessary to preuente them, and
 to be readye to set vpon them
 before they shoulde enter into
 the citie. Who when he was
 well prepared for them, pyt-
 ched hys tētes in a place mete
 for

for the purpose, and taried for
their comming. But the worst
thes allone as they hearde of
the kynges comyng, streyght
waie, as though they hadde
lost the fielde, ranne away as
fast, as their fete wolde beare
them. Of whome some were
taken in the flight, and by and
by committed to the fyre and
burned. Anone after their
two captaynes were taken, &
cast in prison. Beside this, the
tragicall ende of our last rebel
lion made by captayne Miat, &
hys complices for the same re
ligion, may be a sufficient war
nyng for all men, as longe as
the worlde continueth, to be
ware both of such a detestable
and deuellish enterpryse, and
also of the peruerse doctrine,

Ec. iij, that

that droue them vnto it. And
 let euery man, that is infec-
 ted wyth the same doctrine,
 & loketh for a daye (as a great
 manye do) be well assured,
 that whensoever he aduentu-
 reth the like acte, he shal haue
 a lyke daye, that is to saye, a
 daye of his vtter confusion.
 For God is al one, and sayleth
 not to defende all those, that
 put their sure trust in him (as
 our most gracious soueraigne
 Ladye the Queene doth) and
 punisheth all such, as fighteth
 agaynst his churche, and a-
 gaynst princes, whiche be his
 ministers. And whatsoeuer
 the matter be, that moueth
 hym to rebellio, let him thinke
 surely, that the Deuyll, that se-
 keth

agaynst rebellion.

keth to destroye him both bo-
dye and soule, hath putte it in
his mynde. And let him wate
wise betime thozoughe other
meng harmes. And yf he wyl
call to memoize the wordes
that certayne of our rebelles
sayde at their death, he shal
hane good cause to beware by
theyr example. For diuerse
of them (as it is reported) said
to the people, that were pre-
sente, when they were putte
to execution after this sort.
Good people, seyng that god
for my most greuouse offence
comynitted agaynst the Que-
nes highnes hath thus wor-
thely plaged me and punished
me with this vile and shame-
full death, I beseeche you al for
your owne sauegarde, learne

The ken-
tish re-
bels wor-
des at
their dea-
the.

Cc. iiii, by

In exhortation

„ by myne example euermore
 „ to beware of rebellion. And
 „ specially agaynste your moste
 „ vertuouse & most gratiouse so
 „ ueraygne Lady, & now reyg-
 „ neth ouer you, whom god (as
 „ it wel appeareth) hath elected
 „ and cholen to gouerne you, &
 „ whom he ceaseth not dayly w
 „ his myghty hand to defend a-
 „ gaynst al her enemyes. Wher
 „ fore all they, that goeth about
 „ to resiste her, or to worke any
 „ treason agaynst her noble per-
 „ son, wittingly worketh their
 „ owne destructiō. For there is
 „ no deceyptful dyctes, or force
 „ of armes, that can preuaile a-
 „ gaynst the faythful seruantes
 „ of god. Therfore may I most
 „ miserably bewaile my misfor-
 „ tune, that it was my chaunce
 to

agaynst rebellion.

to be one of that number, that „
contrary to Goddes wyll and „
pleasure, dyd rebell agaynste „
suche a gracious prince. And „
well maye I saye wyth a sigh: „
inge hearte, alas, that euer I „
was so madde, as to folow the „
pestilent perswasion of such, as „
moued me thereto. But nowe „
the acte is paste, and it is not „
possible to call agayne yester- „
daye. But notwithstanding „
that to late it is to amend the „
matter, yet it is not to late to „
repent. And remedy fynde I „
none, but only to be sorry for it, „
and hartely to beseeche both al „
myghtye God to be mercifull „
vnto me, and the Queenes „
hyghnes of her goodnesse to „
pardon me. And I exhorthe all „
you, that be present to beware „

Cc. b. by

„ by me, and that my plage may
 „ be a plaster for all them, whose
 „ heartes be wounded wyth
 „ wycked rebellion . And I
 „ praye God , that all Englyshe
 „ menne maye take hede by me,
 „ and learne to obeye theyr
 „ Prince by mine example, and
 „ waxe wise throughe my folie.
 Suche like wordes sayde di-
 uerse of the late rebelles at
 theyr death . But to be shorte,
 there was neuer rebellion
 yet , for what cause soeuer it
 was made , that euer hadde
 prosperouse ende.

And yf a manne woulde
 recite forerue rebellions, that
 haue bene done in other real-
 mes, he shoulde be very longe
 in the matter . But lette vs
 at thys presente go no fur-
 ther

against rebellion.

ther, but to oure owne coun-
trye, and we shall fynde thys,
that I haue sayde, to be vn-
doubtedlye true. For Iacke
Strawe & Watt Tyler, Cap-
taines of the commotion, that
was in Kente, in kynge Ri-
charde the secondes dayes,
when they had taken South
warke, spoyled it, broken bp
the pylons, lette out the pri-
soners, and after robbed the
whole cite of London, and
kylled meanye, both straun-
gers and citezins, and ioyned
to them all ruffians, theues,
slaues, and vile belaynes, that
were within the cite, at laste
the Lord Maior, whose name
was William Walworth, and
all the Aldermen of the cite
soe moued wyth the matter,
gathered

Iacke
Strawe.

Polydor.
hist. li. 20

gathered a cōpanye together
 well armed, and the sayd lord
 Maior, whyle all men prepa-
 red them selves to go agaynst
 these rebelles, haupng a com-
 panye wyth hym, at the kyn-
 ges commaundement wente
 into Smithfielde, where the
 rebelles were. At whose com-
 ming the rebelles being some
 what abashed, suffred hym to
 entre in amonges thē wyth-
 out any harme. Then the lord
 Maior toke aparte Jacke
 Strawe, pretending that he
 woulde be glad to make peace
 wyth hym. But assone as he
 had gotte him aside, in a great
 rage drew he hys dagger, &
 kylld hym out of hande.
 whych when the rebels ones
 perceaued, they fledde awaye
 apace,

agaynst rebellion.

apace, and in the sight many
were taken, and manye were
slayne: and so for their outra-
gious acte receaued they woꝝ
thy punishment.

The lyke ende had the great
captayne of the Kentyshe re-
belles, called **Jacke Cade.**

*Jacke
Cade.*

Whiche **Jacke** in the reygne
of kynge **Henry the. vi.** toke
Southwarke, and when he
was assaulted of one **Mathew**
Goth at mydnyght, stoutly re-
sisted him, and dꝛoue him back
to the brydge: and so hard pur-
sued hym, that he fledde into
the citie agayne. Then **Jacke**
wꝝth hys men sette fire vpon
the houses, that were on the
brydge: where was sene a la-
mentable spectakle to behold.
For some flying the daunger
of

*Polydor.
hist. lib. 3.*

of the fyre, ranne vpon the drawen swordes of theyr enemyes. Some piteouslye cryinge for helpe, were choked vpper wyth the smoke. Some that coulde not escape oute of the houses, were miserablye burned. Some to auoide þe perillous flame, leapt downe headling into þe middest of Temes, & there were drowned. Some were oppressed with the fall of the houses. ¶ What a miserable sighte was it, to see yonge children sprauling in the middest of the fyre, & to heare the crye out so rudely. ¶ Or what a cruel wretche was he, þe had bene þe cause of suche a cruell tragedye. Then the king seeing that these rebelles could not by force be banquished, made
apꝑoꝛ

apoclamation, that all that
would depart quietly home
to their houses, shulde haue
their pardon, saue only Iacke
Cade, & authoꝝ of al þe misery.
wher vpo þe rebels departed,
& so was Iacke Cade taken, &
shortly after put to death, as
he had wel deserued. further
more what was þe ende of the
greate rebellion, þe was in the
North, in the time of king He-
ry þe eyght. were not a great
nūbre of þe rebels in conclusion
hanged vp. Had not also þe re-
bels in Northfolke & Deuon-
shire, in the reygne of kynge
Edward the. vi. such like suc-
cesse, were not an infinite nū-
bre of them slayne, and manye
after the battayle was ended
put to a vile & shameful death.
Therfoze

Therefore let no man, of what
degree soeuer he be, that ad-
uentureth to worke such wic-
kednes, thinke that he shall
escape such lyke punishment,
as these foresayd rebels haue
suffred: for God, which is the
author of peace & conoord, by
whome all princes haue their
rule & gouernement, will not
suffer to escape unpunished
suche, as agaynst his expresse
will and commaundement
do make rebellyon.ouer

2. Reg. 5 this seinge that a Prince, as
god said to Dauid, is appoynt-
ed to fede & nourishe the peo-
ple, what an vnkynde subiecte
is that, whiche trauayleth to
destroie the prince, who by al
meanes seeketh to fede & nou-
rishe him. And if a man be ne-
uer

ner so high in honoz being no
 prince, yet let hym take hym
 selfe but as a subiecte, and let
 hym behaue hym selfe, as an
 obediente subiecte to, and al-
 way be well ware, that ambi-
 tion creppnge into hys brest;
 moue hym not to couet the
 crowne, lest therefoze he be
 crowned at lengthe with an
 hatched. And let hym conty-
 nually remember this wittpe
 and wise sentence of Sayncte
 Gregorpe Nazianzene. *In oratione*
 goeste thou aboute to make *ne de cre-*
 thy selfe a shepeherde, beyng *dine.*
 but a shepe. *O* why laborest
 thou to be a heade, seing thou
 art but a fote. *O* why wilt
 thou become a captayn, where
 as thou art but a souldyar.
 That is a very vngētle shepe,
 DD. j. that

that will go aboute to Destroy
 þe shepherde, who doth so care
 tully prouide for it, and saueþ
 it from the Daunger of the
 wolfe. And so is that a wret-
 ched sote, that will labour to
 cut of the heade, to thintent it
 may become a monstrouse
 heade it selfe, seing þe true
 head doth study so diligently
 to kepe it from all harme and
 incomoditie. Pea and an vn-
 kynde souldyar is he, that wil
 trauayle to put Downe his
 capayne, by whose polycye,
 wisdom, and force he hath at
 all tymes escaped the handes
 of his enemyes. And as the
 shepherde is the defence of
 the shepe, the head of the sote,
 the capayne of the souldyar,
 so in very dede the Prince is
 the

agaynst rebellion.

the tuition and safegard of all
his subiectes. And our prince
and gouernesse the Quene, re-
quireth nothing of vs agayne
but gentle & obedient hartes,
which if we shewe vnfeynedly
toward her grace, we shall
saue our soules, our bodyes,
our goodes, & our cōtry ther-
by. For as disobedience dam-
neth our soules, killeth our bo-
dies, spoyleth vs of oure goo-
des, & destroyeth our cōtries;
So obedience is the helthe &
safegarde thereof. What mis-
chiefe, disobedience, & rebellio
worketh in euerye cōtrye,
wher it cometh, we may easi-
lye learne by y^e crāples befoze
recited. For whē rebellio reig-
neth, then peace which is cause
of plenty is broken. Then all

The haz-
ards that
come of
rebellions

Incorporation

concorde and vnitie, whiche
byndeth the felowship of men
together, is cleane take away.
Then all charitie whiche is
mother of all godly vertue, is
banished out of mens hartes.
Then all lawes, wherewith
the commen welthe is gouer-
ned, is vtterly disannulled.
For then (as Seneca sayth) law
standeth onely in force of ar-
mes. Then all officers that
cause good order to be kept,
and do minister iustice, are
displaced. Then graue wyse-
dome and policie, whereby
holesome counseyle is gyuen,
are thrust out of the doores,
and rashe folie and headynesse
take their places. Then all
good order, which is the beaui-
tye of euerye commen welthe
is

is troden vnder fote, and mis-
rule and confusion haue the
upper hande. Then foloweth
spoylinge of mens goodes,
burnyng of theyr houses, cru-
ell murder and bloudshed, ra-
uishinge of mens wyues, de-
flowring of their daughters,
rape, incest, & all beastlye vice.
Theſe ſhal they to ſet at nought
al religion, to contemne God,
and to blaſpheme his holye
name, & in conſequence deſtroye
they them ſelves & their coun-
tre to. For when men are by
ſpoyle ſore impouerished, and
their ſtrength and courage by
ciuill diſſenſion greatly aba-
ted, then ſhall they be a praye
for theyr enemyes. And then
ſhall it ſo come to paſſe, as Ho-
race ſayth by Rome, that that
Ed. iii, noble

Od. 16.
Spod.

noble citie, whyche no foze yne
 enemies coulde ouercome, is
 now by ciuill warre and sedi-
 tion come to vtter ruine. For
 lyke as in a mans body, yf the
 foze shuld fight with the hand,
 the heade with the necke, the
 backe with the belye, and eue-
 ry part with other, the bodye
 shuld vtterly perishe, so a con-
 trey, where the inhabitautes
 make warre one agaynst ano-
 ther, & one seeketh to destroye
 another, must nedes come to
 vtter confusion. For the holye
 scripture can not be false, whi-
 che sayeth, That euerye kyngdome
 divided within it selfe, shalbe destroyed.
 And Gregorye Nazianzene
 asketh, what is þ worst thinge
 & most noysome in the world?
 and by and by he answered:
 Discoyde.

Enc. 11.

„

„

disorde. And then asketh he
 agayne: What is the best: and
 straight he answereth, peace.
 And Democritus a wise Philoso-
 pher sayeth, that ciuill dissensi-
 on is daungerouse and noy-
 some for both parties. For it
 is the destruction as well of
 those that get the victoꝝ, as
 of those that lese it. For then
 cometh fozepne enemyes,
 and inuade the countrey, and
 easelpe banquyshe it. For like
 as when two dogges fyghte
 for a bone (as the pꝛouerbe is)
 oftentymes the thirde com-
 meth, and catcheth it from
 them bothe: So when two
 partes of a realme stryue for
 the gouernmēt, their enemyes
 enter, and take it from them.

For howe wanne William

Ed. iij, Duke

Polydor.
lib. 8.

Duke of Normandy this con-
trye of ours, but only through
the sore dissension of two bre-
therne, (whose names were
Haralde, and Tosto) that con-
tended for the crowne. For
the ciuill warre & sore bloude-
shed that they made, by rea-
son therof, so abated the force
and strength of this realme,
that the sayd Wylliam arri-
uing at the same tyme vpon
the coastes of England, easily
entred into it, and after one
battayl foughte with Harald,
toke it. Or howe wanne the
Turke all grece, and toke the
goodly cytye of Constantino-
ple, but only by meanes that
the princes and rulers of that
contry could not agree with-
in themselfes. And I praye
God

god that the deadly diffension
 and cruell warre, that is now
 in Christendom amonges the
 princes therof do not make a-
 waye at the lengthe for the
 Turke to subdue all the reste
 of Christendome. for nothing
 is there that maketh so much,
 for his purpose, as our ciuill
 warre and disorde. There-
 fore let vs pray god earnestly,
 that it wil please hym to paci-
 fy the hartes of all christen
 princes. And all we, that be
 true Englishmen, let vs laye
 away our maliciouse hartes,
 and betime reconcile vs one
 to another, and seke not the
 meanes to destroye our coun-
 trye by disorde. for as mari-
 ners, that be in one shippe to-
 gether, yf they fall at variance

Ed. v. when

when they be vpon the sea,
and euery onesight with ano-
ther, and care not what be-
come of the shippe, it is likely
that when the tempeste com-
meth, they shall al perishe, and
their shippe to: Euen so when
the inhabitauntes of one con-
trye are at debate within the
selfes, and passe not at all for
the daunger, that is lyke to fal
to their countrie, then when
they are by foreyne enemyes
assaulted, they are by and by
or euer they be aware ouer-
throwen and banquished.

And then God sendeth vnto
them the foure plagis, that he
sayde, he wold sende vpon the

hier. 15.

- .. wyckednes, that is to saye, the
- .. sworde to kyll them, dogges to teare
their

An exhortation

their bodies, brades of the ayre to eate **»**
them, and wilde beastes of the earth to **»**
dypoure them. And after Shall the **»**
whole countrie be spoyled of
all her welthe and riches, and
become a slaue to her enemyes,
and repent her of her wyckednes,
when it shalbe to late,
and crye with Hieremye, **Whyp** Hier. 15.
good Lorde is my sorowe endles, and **»**
how chaunseth it, that my plage is bren-
noble? Therfore let al true har-
ted Engliſhe men for the loue
that we owe to GOD, for the
good will, that we are bounde
to beare to our prince, and for
the seruēt zeale, that we haue
to the safegarde of our coun-
tre, refrayne from discorde,
repreſſe our rebellious hear-
tes, and beginne one to loue
another, one to do for ano-
ther

ther, and neyther by discorde
make a waye for our enemies,
noz by malice wythe them to
come agaynst vs, but hartelye
loue our most gracious soue-
raygne Ladye the Queene,
and most willingly obeye her,
loue our native countrey, and
gladly spend our goodes and
liues in the defence thereof: &
lette this deuелиshe dissension
reygne no longer amonge vs,
and consider that no commen
welth can stande, where it ta-
keth place. For a house or fa-
milie where discorde is, dothe
neuer prosper, but by litle &
litle it cometh to misery.
Wherefore seing that almygh-
tye God of his mere goodnes
hath sent vs such a vertuous
Lady to reygne ouer vs, and
by

agaynst rebellion.

by her deliuered vs from bon
dage and tyrannie, and by her
broughte vs from blindnesse
and heresye, and by her recon
ciled vs to his spouse the Ca
tholike Church agayne, and
so by her saued both our bodi
es & our soules, it is al our par
tes to seke alwaies possible to
set vs at peace and concorde,
whiche shal at length make our
countrye to flozish a freshe, &
to banysh all malice and ha
tred, all diuision and disorde,
whiche hath bene the cause of
our miserie. And firste those
that be of the clergye, as Bis
shops, priestes, and other mi
nisters, let them partly by dili
gente preachinge them selves,
partly by sending learned men
to preache, & partlie by godly
uilita.

The cler
gies duties
sic.

In exhortation

visitations, call home the people to true sayth agayne, and teache them the feare of god, whiche is farre to seke in many mens hartes. For if they ones feare **GOD**, then wyl they easely conforme them selves to the godlye order of **Christes** church, and bothe serue **God** reuerently, and also humblely obeye their prince. For all these that so rage agaynst the blessed spouse of **Christ**, and so blasphemously mocke the ministers thereof, and so outragiously rayle agaynst the blessed misteries & sacramentes therein, and caste booke and libels abroad, and disperse false rumors euery where (as I sayd before) both to maynteyne their heresye, and

against rebellion.

and also to sowe sedition ther
by, they neyther loue **GOD**,
nor feare hym, nor take anye
care for eyther soule or body,
nor willingly wil they obeye
their prince. for suche verely
are the children of **Coze**. **Dathan**,
and **Abyzon**, who so sore
grudged at **Moses** & **Aaron**
for that they only shuld mini-
ster in the tabernacle of **GOD**.
But let the, yf euer they mind
to be saued, repent the betime
of their greivouse grudge, &
malicouse hatred, that they
beare to **Christes** Catholike
churche, lest eyther the earth
open and swalowe them vp, as
it dyd wyth **Coze**, **Dathan**, &
Abyzon, or els at length, whe
they shal depart thys life, hell
open (whyche **GOD** forbidd) and
most

Rum. 16

most miserabylde deuoure the.
 And lette all other that well
 knowe them, folowe the exam-
 ple of the people, who seynge
 when Coze, Bathan, and Abp-
 ron were swallowed vp, fledde
 „ away, and sayde : Let vs gette vs
 „ hence, lest perhappes the earth deuoure
 „ vs lyke wyle. Besyde let the clers
 geue not onelye in their prea-
 ching, but also in their liuinge
 so behaue them selles, as beco-
 meth the true mynysters of
 God, to thintente they maye
 geue suche example of al god-
 ly vertue to Chyestes flocke,
 that the same flocke being pro-
 uoked by their good woꝝkes,
 may become such lyke, as they
 „ be. For as the Prophete Osee
 „ sayeth, Suche as the people be, suche
 „ are the priestes, and contrary wise
 suche

suche as the priestes be, suche
 are the people. For if the prie-
 stes be noughte, the people be
 also nought: but if the priestes
 be honest, vertuous, and god-
 ly, the people followinge theyr
 example, will become like vn-
 to them. Lette the noble and
 gentlemen also, and all magi-
 strates of this realme do their
 dueties to God and to their
 prince, & se all those, that they
 haue cure ouer, to be kepte in
 good ordze, and to correct and
 punishe, as apperteyneth to
 their office, all them, that be
 stubbozne & disobediente, and
 speciall ye suche as be rebelles
 to God, and to his Catholike
 churche: and then this realme
 shal not nede to feare any ciuil
 warre oꝝ rebellion: and they

Noble &
 gentle-
 mens dū-
 tie.

Ec. j. in

In exhortation

In so doyng shall highly please
GOD, do their prince verie
faythfull seruice, and both get
themselles greate honoz, and
also preserue the honozable
state, that they haue gotten.
But yf they be slacke herein,
and wycke at wycked folkes
actes, and namelye at those,
that be detestable in Goddes
sight, and iniuriose to Chri-
stes holy churche, and the ca-
tholike fayth, then shall they
vndoubtedly at length loose
al their honoz, loose their esti-
mation, putte their prince in
daunger, and their countrey
to. For when men that be in
auctoritie, be slacke in main-
teynynge and furtherynge the
Catholike fayth, then by lytle
and lytle groweth heresy, and
spredeth

spreadeth abroade, that at
length, except menne be well
ware, it preuaileth, and de-
stroyeth the countrey, where
it reygneeth. It is wel compa-
red by S. Paule to a cancre.
For as a cancre, yf it be suffred
encreaseth daylye, and so cre-
peth forwarde, that in conclu-
sion it corrupteth the whole
body; so heresy, whensoever
it is entred into any common
welth, it so goeth forwarde, yf
it be not repressed, that in the
ende it destroyeth the whole,
as the examples before rehear-
sed, do wel declare. And truth
is it, that no common welthe
can stande, yf religion be neg-
lected. In consideration wher
of all they, that in olde tyme
wrote of common welthes, as

2. Tim, 2

In exhortation

Plato, Aristotle, Cicero, and many o-
ther besyde, thoughte it moſte
neceſſary for the gouernours
of euery commenwelth, chief-
ly to trauayle in eſtablyſhyng
religion. Whych done it ſhuld
be eaſye to kepe the people
in good orde. For the verye
paynems & infidels, to whom
they wrote, hauynge a greate
ſeare and a reuerence to the
faſſe Goddes, that they wor-
ſhipped, were gentle, meke,
humble, and very obedient to
their rulers: So all Chriſten
men withoute doubt, yf they
be kept in the ſeare of God,
and in the true religion of his
catholike church, they wyll
moſte willinglye obeye their
prince, obſerue the lawes of
their countrye, and quietlye
behaue

agaynst rebellion.

behaue them selves euery one
in their vocation.

ouer thys let all parentes Partes.
haue a diligent eye to the bringyng
vp of their chylzen in
the feare of God, in his holye
seruice, & in all godlye vertue,
and teache them to obeye
God, to obeye his Church,
and their lawfull prince. But
yf they them selves percase fa-
uoure not Chyestes church,
noz the order therof, and their
chylzen folowinge their fote-
steppes, do the same, and so
continue in their foly, and re-
ioyse in the same, let the chil-
dzen loke for as wretched an
ende, as euer had Helyes chil-
dzen, and the parentes to be 1. Reg. 5
and 4.
punyshe for bearynge wyth
their chylzens offences, accor

Ge. iij. dyng

In exhortation

Dyng as Hely hym selfe was.
Therfore let al parentes take
hede, and chastice their chyl-
dren in dewe season. For yf
the children throughe the pa-
rentes defaulte fall into here-
sie, or any kynde of vice, the
parentes shal make aunswere
for them, and shall at lengthe
suffre greivouse punishmente
for not correctyng them. For

Eph. 6.

S. Paule comaundeth them
to brynge them vp wyth due
correction & discipline. Whiche
yf they do, they shall haue lo-
uyng and obediēte children
both to God, and their prynces,
and to themselves to.

Maisters

Let also all maysters take
hede to their seruantes and
prentises, that they learne to
feare God, learne to faste and
praye,

agaynst rebellion.

pray, and to leade a godly life,
and not to folowe their sensu-
all appetite and carnal lustes,
as a great sort do, and thinke
that they be fauozers of gods
woorde, because they can take
their liberrie: and counte the
selfes wittie, yf they can make
a merpe mocke at the Masse,
and at the ceremonies therof,
and geste at priestes, Goddes
ministers, and prate and bable
agaynst the holy sacramentes
of the churche, and the diuine
seruice done therein. But for
suche mockers (as witnesseth **ps. 135**
Salomon) Gods iudgements are
prepared, and beateynge hammers for
suche fooles bodies. But yf al may-
sters woulde do their dueties
in correctynge their seruaun-
tes, they woulde not thus be.
Ec. iij. haue

In exhortation

haue them selves, and prouoke
Gods wrath agaynste them.
But it is to be feared, that
suche as the seruauntes be,
suche be their maysters. For if
their maysters were good &
godly, they wold neuer suffer
their seruaunts to be so nough-
ty. For as a man þas he rideth
by the highe waye, letteth the
bridell go, & suffreth his hourse
to bzeake downe hedges, and
to destroye mens corne, it is
not lyke, that he is vntwilling,
that suche harme shuld there
be done: euen so a mayster
that letteth his seruaunt haue
his owne swinge, and suffreth
hym to mocke & geste at gods
mysteries, no man wil thinke,
but that such one is well wyl-
lyng, that he shuld so do, yea &
glozie th

glozieth to in that he hathe
suche a iolpe man. But let him
take hede, howe he suffreth
his seruaunte so to runne at
large. for it is not vnlyke,
that suche seruauntes besydes
other greuouse enozmiti-
es, wyl at length fal to spoyle
their maysters, and so shal the
maysters be iustlye punished
here in thys lyfe for the licen-
tious libertie, that they gyue
to them: yea and mozeouer
both the mayster and the man
shall one daye, excepte **GOD**
sende them grace to amende,
most earnestlye repente them,
and bewaile the time that e-
uer they were bozne: and spe-
cially þe mayster, because that
hauing charge of his seruaunt,
and seyng him so farre out of

Ec. v. order

In exhortation

order, wold neuer correct nor
chastice him. Let all maysters
therefore betime take hede to
their seruautes, al parentes
to their childzen, all superiour
powers to them, whome they
haue in theyr gouernemente,
and cause them leaue their
contentiouse reasonyng of re-
ligion, and fall to stedfaste be-
leuyng, and thzoughlye per-
suade them, that in matters of
our belefe, our senses and rea-
son muste alwaye gyue place
to sayth. For so shal God be re-
uerentlye serued, so shal our
most gratiouse and vertuous
Soueraygne be due lye obeyed,
so shal al rebellion be ease-
lye auoyded, so shal peace and
concorde reygne amonge vs,
and so shal our countrey, that
of

of late hath bene mooste miserable spoyled, waxe riche and welthye agayne, and recouer the honorable and noble estate, that it hath bene in, in tyme past. Therefore most hartely beloued countrey menne, seynge that **GOD** of hys bountefull goodnesse hath of late bene so mercyfull to vs, and deliuered vs from mooste cruell tyrannye by hys dearlye beloued handmayde, our most noble quene, and hath sente vs suche a maystresse and gouernesse, as this Realme hath not hadde the lyke, and that she so tenderly loueth euerye one of vs, careth so muche for vs, studpeth mooste earnestlye, how to auance vs, seketh nothyng

In exhortation

ching els, but the welthe, safe-
gard, and honoz of oure coun-
trye, taketh so greate paynes
foz oure comoditie, watcheth
foz vs, prayeth foz vs, & moſte
mercifullye Dealeth with vs,
let vs altogether with one co-
ſent, moſt humble obeie her,
moſt tenderly loue her, & with
our goodes & oure liues moſt
willingly defende her. And be-
cauſe ſhe is the very ſaythfull
ſeruaunt of God, as bothe al-
mightye God by miracle hath
playnly ſhewed, and alſo ſhe in
her moſt godlye conuerſation
doth dayly declare, lette vs in
all thynges ſolowe her exam-
ple, and become lyke vnto her,
and beleue as ſhe dothe, feare
GOD as ſhe dothe, ſerue
God as ſhe doth, and labour
to

agaynst rebellion.

to kepe his comaundementes
as she laboꝛeth, be merciful as
she is, be lowly and humble as
she is, be charitable as she is,
cast away malice as she doth,
be ready to helpe the pooꝛe as
she is ready, be geȝle to speake
to, as she is gentle, kepe oure
coſcience cleane as she kepeth
hers, take hede of byberye, as
she dothe, abhoꝛe couetous-
nelle as she doth, hate oppꝛeſ-
ſion as she hateth it, hate de-
bate as she doth, loue one ano-
ther, as she loueth vs all, care
one foꝛ another as she careth
foꝛ vs all, loue al godly vertue
as she loueth it, flye from all
vice as she doth, & to be woꝛt,
ſaſpyon our lyfe to her lyfe in
all poyntes, that the ſayinge
of *Pl^o* may be verified in vs
that

Exhortation

That such as the p^rince is, such
are the people, and so vndoub
tedlye shall we please our lord
GOD. and seme to be thanke
full to hym for hys benefytes
bestowed vpon vs of late,
please our gracionse Queene,
that is delpyed wyth al good-
nesse, please all good Chrysten
folkes, that longe to heare of
our vertuous behaviour, re-
concile oure selues wholye to
Christes Catholike church,
from whych we haue so long
bene diuided, saue oure selue
soules, which otherwise were
like to haue perished, saue our
bodies, which shuld haue bene
oppressed with miserable ser-
uitude, saue oure goodes,
whereof we shoud haue bene
vtterlye spoyled, saue oure
coun-

agaynst rebellion.

countrie, whyche was likelie
to haue bene brought into per
petual thraldome, recouer the
honour thereof, whyche was
altogether defaced, and both
in this life lyue well & welthe
lye, and after oure death re
ceauie at Goddes hande the
crowne of glozre, that neuer
shall decaye, in his celestial
and euerlasting taber-

nacle.

FINIS.

A prayer for the Queenes
highnes, very conueniente to
be sayde daylye of all her faithful
and louyng subjectes.



O most gracious &
most mercifull lord,
whose power is al
myghtye, whose
workes are mer-
ueylous, and whose goodnes
is infinite, graunt I beseeche
the to thy most humble hande
mayde Quene Marye, our
most gratiouse soueraigne la-
dye & maystresse, suche persite
and excellent wisedome, as
thou vouchesafed to giue vn-
to Salomon, to the intent she
may so gouerne this noble
realme, that bothe thy glozpe
may be auanced therby, and
all the people thereof maye
learne

I praye

learne to feare and loue the,
to obey her grace, to study for
peace, to loue one another,
and to delite in vertue and
godly conuersation. Graunte
her also, I beseeche the suche
strength, as thou dyd to Iosue,
who throught hyne ayde and
helpe ouercame all his ene-
myes, and safely conducted
the children of Israell into
the lande of Beheste, and say
vnto her, as thou saydest to
him, Take a good harte and be strong,
feare not I say, feare not, because that
I, which am thy lord and god, wil be
with the in al thine assayes, to the end
we maye (as Iosue did) van-
quish all her enemyes, and
say with Dauid, They haue euen
from my tender age oftentimes assaul-
ted me, but yet could they neuer preuaile
ff. i. agaynst

Iosue. 1.

psal. 124.

I praye

„ agaynst me. Gyue her besyde
(Good Lorde) such trust and
confidence in the, that she may
Psal. 26. truly rehearse these verses of
„ the prophete, God is the defender
„ of my lpe, therfore to whom shall I feare?
Psal. 17. **G O D** is my helper, and in hym
„ wpll I putte my truste. And sende
her moze ouer such graue and
faythful counseylours, as wyl
bothe without flatterye tell
her the truth, and also gyue
her such wise counseyl, as shal
be most expedient, not onlye
for her graces safegard, whi-
che they are bound specialle
to care for, but also for the safe
garde of al her louing sub-
iectes, whose welthe they
oughte also to consider, yea
and for the good gouernemēt
of the whole realme beside, for
which

A prayer

whiche purpose they are called
to that dignitie. And wisthall
send her highnes such a good
will to heare the, that as they
be readye to gyue her good
counseyle, so she may be ready
alway to folowe it. Saue her
(most gracious lord) from al
pyrpye conspiracies, and send
her the grace befoze any peril
fall to spyce out all treason and
trayterous diuises contrined
agaynst her, that both the au-
thours therof may be duely
punysed therfoze, and her
graces person preserued al-
waye from daunger. Good
lord gyue her grace to be-
ware of all flatterers and dis-
semblers, whose tounge bt-
tereth pleasaunte wordes,
when they hartes are full of
ff, ij, greuouse

A prayer

greivouse grudge and malice,
and by thy goodnes so brynge
to passe, as eyther her hygh-
nes at lest maye gyue no cre-
dite to the, or els they may be-
terly forsake their dissembling
and flatterye, and place truth
in stede therof. Most merciful
lozde, who sent Sara a sonne,
when she was very olde, who
caused Anna & wife of Elcana
by meanes of her earnestte
prayer to brynge forth a child,
& who gaue vnto bareyne Eli-
sabeth well growen in yeres
fruite of her wōbe, bouchesafe
of thy bountefull goodnesse to
sende oure gratiours Queene
fruite of her body, to thintent
& thy holy name may be glozi-
fied thereby, & her grace take
comfozte therin, and all our
contrye

Gen. 21

1. Kc. 1.

Luc. 1.

countrye by meanes thereof
longe contynewe in peace and
quietnes. O lord bouchesafe
beside so to adorne her family
and household with all godlye
bertue, that all those that be
placed therin, may for theyr
true fayth and seruent deuoti
on to God warde, for theyr
faythfull hartes, and due obe-
dience to her grace, and for
their earnest loue and hartye
affection one to another, be
an example for all the whole
realme to folowe. Quer thys
graunt (I moſte hartely be-
ſeche the) that al her ſubiectes
maye remember the wonder-
full myracles, that thou haſte
nowe of late wrought for her,
and the great benefites, that
they haue receaued by her, to
ff. iij. thintent

Prayer

thintent that they may not
only glozifye thy name, and
dayly gyue the moſte hartye
thankes for thy goodnes, but
also al murmurynge & grudge
layd aparte, humbly obey her
grace, louingly embrace her
godly lawes, and thinke here
ly, that thou haſte ſente her to
deſpue thyſe realme, bothe
from hereſye and blyndneſſe,
and also from moſt miſerable
thraldome and tyranny, and
perſwade them ſelfes, that
whatſoerue ſhe goeth aboute,
the ſame ſhalbe to their welth
and commoditie, becauſe thou
loꝝde, is alway preſente with
her. Vouchſafe alſo good
loꝝd for thy tēder mercy ſake,
that as thou haſt begon with
her, and preſerued her he-
ther to

A prayer

therto from the handes of
the cruell enemyes, so thou
wilt continue thy great good-
nesse towarde her, and sende
her suche grace, that she may
not onely contynue in the
vertuouse trade of luyngge,
which she hath euen from her
childhode most diligently ob-
serued, but also dayly more
and more encrease in al godly
vertue, both for her owne sou-
les helthe, and for our exam-
ple belyde. And graunte her
most mercifull father a longe
raygne for the welth and com-
moditie of our contrye, a pros-
perouse raygne for her owne
hartes ease and comforte, and
a quiete raygne for to auoyde
al murder and bloudshed, that
both thy glozpe and true reli-
ff. iiii. gion

A prayer

religion may be therby auan-
ced, and her grace also, and al-
we her louyng subiectes may
lyue together in peace and v-
nitie, and wyth one voyce
praye and magnifie thy most
blessed & gloriouse name tho-
rough our lord **I**esus **C**hrist,
to whom with the father and
the holye ghooſte be all ho-
noure and glozy worlde
withoute ende.

Amen.

A Prayer both for to giue
God thanks for hys bene-
fites bestowed of late vpon
this realme, and also to desire
hym to preserve the same
in a quiete and prospe-
rouse estate.



Almyghtye and e-
uerlastyng God,
the maker of hea-
uen and earth, and
Lorde of all crea-
tures, by whose myghtye
hande the humble and lowlye
are auanced, & the proude
and stubborne are thruste vn-
der fote, we thy seruauntes
gyue the most hartie thanks
for thy greate and bountefull
goodnesse, which thou hast of
late without our deseruyng
ff. v. bestowed

bestowed vpon vs, both in de-
 lyueryng vs from the cruell
 tyrannye and bondage, wher-
 with we were of late oppres-
 sed, and also in restorynge
 vs agayne to oure deare mo-
 ther the Church of Chyrste,
 and the catholyke fayth ther-
 of. For which thy singuler be-
 nefytes, and gracious libera-
 litie, because we are in no wise
 able to render vnto the woꝝ
 thy thankes, therfoze we
 make oure humble suite and
 request vnto the (O Lorde)
 that it may please the for thy
 holy names sake, to accept our
 good willes in this behalfe.
 And to gyue vs grace all the
 dayes of our life to remembre
 thys metueplouse woꝝke of
 thyne, that partely by the de-
uoute

A prayer

noute and seruente prayer
of thy humble handmayden,
our moste gratiouse Queene,
and other of thy people, and
partly by the sure confydence
and trust, that her grace euer-
more dyd put in the, thou hast
without the force & strengthe
of men, put downe not onely
her enemies, but also al those,
that dyd both fyght agaynst
thy blessed spouse the churche,
and trauayled by all meanes
to disanull all the godly ordi-
naunces therof. Which won-
derfull and miraculouse acte,
as thou hast moste gracionly
begon, so we beseeche the for
thy tender mercyes sake to
go forwarde with it, so to e-
stablish it, as thy glozpe may
be auanced thereby, and all
the

the crafty diuises and malicye
 ouse assaultes of the deuill
 and his ministers cleane ouer
 throwen and subdued. And
 nowe moste mercyfull lord,
 thou, that art our heade by
 shop and priest, graunte that
 all oure Byshoppes, priestes,
 and the reste of the clergye
 maye so diligentlly occupie
 the selfes in preachinge to the
 that be ignoraunte, in good
 counseyle gyuyng to suche as
 lacke it, in exhortynge those
 that be blinded, to returne to
 the truth, in correctynge the
 badde, that they may amend,
 in commendynge the good,
 that they may contynue, that
 the ruines and decayes of thy
 holy church may be repayred
 and buylded vp agayne. And
 ouer

A prayer

ouer this that they may so
vertuouſſye order their lyfe,
and ſo deuoutly behaue them
ſelfes in al their doinges, that
þ light of their good workes
may ſhine cleare in the ſlocke
of Chriſt, to thintent, that all
that ſhal loke therebpon, may
prayſe & magnifie thee, o lord,
that vouchſafeſt to ſende vs
ſuche paſtores and guydes.
And ſo aſſiſte them (moſt mer-
cyfull lord) with thy heauen-
ly grace, that al worldly reſ-
pectes layd aparte, they may
freely open the truthe, mayn-
tayne the ſame, and what
ſtozmes of aduerſitie ſoeuer
fall vpon them, that they ney-
ther for loſſe of ryches, or pro-
motion, neyther for feare of
paynfull tozmentes, or death
it

it selfe swarue in any poynthe
 from the sounde and syncre
 sayth of the catholike church.
 And make them (good lordes)
 as readye and willinge in all
 that they may, to set forwarde
 the same saythe, as false pro-
 phetes and blynde preachers
 haue bene of late to set for-
 warde peruerse doctrine and
 heresye. Gyue also vnto the
 nobilitie of this realme suche
 a zeale to the maynteynaunce
 of thy holy churche, and suche
 hartp good willes to the good
 gouernement of this our cou-
 trye, and suche charytable
 hartes to the pooze comons,
 that both the godlye orders,
 vled in thy diuine seruyce,
 may be duely and reuerently
 obserued and kepte, and also
 the

the whole realme by their wis
dome, may be wysely ruled,
and the pooze, that haue bene
of late dayes soze oppzessed,
maye throughe thy lyberall
goodnesse be mercyfully relie-
ued. And graunte them (O
lorde) alway to care as much
for the commoditie of them,
that be their tenauntes, as for
theyr owne, and so to loue
them, as the parentes do loue
their childzen, and in no wyse
to pyl and impouerishe them.
And thou (O lorde) whiche
art the gyuer of al good thin-
ges, graunt them suche an
earnest desyre of vertue, and
p they may so in theyr lyuing
practyse it, as both they them
selfes for theyr owne soules
helth may please the therewith
and

and also all those, that be vnder
 their rule, maye be by
 their godly example prouo-
 ked to folowe the same. O
 moste gratiouse lord, whiche
 art the aucthour of peace and
 concorde, powre downe vpon
 all the people of this realme
 the pleasaunte dewe of thy
 grace, and so mollifye theyr
 hartes, that they may waxe
 gentle, sobre, meke, patiente,
 and charitable, to thintente
 that the deadly dissension that
 is amonge vs, & great grudge
 and malice, that we beare one
 to another, may be vtterly ta-
 ken away, and geue vs (good
 lord) one hart and one way,
 as the Prophete sayeth, that
 amitye, loue, peace, concorde
 & vnitie maye reygne in stede
 therof,

Epist. 32.

A prayer

therof. And sende all suche as
be proude and stubbozne hum-
ble and lowlye myndes, that
they may acknowledge both
them selves vile and wretched
synners, and the onlye to be
theyr lord and god. Graunte
also (good lord) that those,
that haue greadye couetouse
hartes, may earnestly thinke
vpon their ende, and consider
not only, that nothinge shall
they carye with them out of
this wretched worlde, but al-
so that they shal render a most
strayght accompt to god, both
howe they haue gotten theyr
goodes, and also howe they
haue bestowed them. There-
fore we beseeche the to sende
them grace betyme to repent
them of theyr abhominable.

Eccl. i. colle.

3 prayer

couetousnes, and to make a-
mendes to all them, whom
for the satisfyng of theyr
vnsatiable desyres they haue
so miserably oppzessed. Most
myghty lord, which arte the
Gilde & defence of all such as
put their trust in thee, so ayde
vs agaynste all forreyne ene-
mies, as both they may, when
foeuer they shall assaulte vs,
be by thy helpynge hande o-
uerthrowen and vanquysed,
and we thy seruauntes con-
tynewe in peace. Most mer-
cyfull lord, which art the wel
of trueth, and verpe trueth
it selfe, which art the authour
of light, and very light it selfe,
gyue vnto all such, as by the
deuilles ministers persuation
haue forlaken the trueth, and
fallen

fallen to heresye, and throught
blind ignorance and proude
presumption haue gone from
the pure lyghte of thy holye
churche, and copen into the
darke coznerns of cursed error,
that they may throughte thy
gratiouse goodnesse bothe be
so touched in their hartes,
that they will frely confesse
thy sayth catholike, and also
so illumined with the cleare
light of true knowledge, that
they from henceforthe moſte
humblye will submitte them
selſes to the godly order of
theyr blessed mother & chur
che catholike, wherunto whē
they be throughtly reconciled,
we beſech the, that they may
continue ſtill in it, and etier
moze with glad hartes em

¶ Gg. ij. brace

Prayer

brace al the hollosom rules and
pzeceptes therof, to thende þ
at length they may be perta-
bers of thy glozy with all the
blessed sanctes in heauē. And
mozeouer with a moste fer-
uent desyre we do besech the,
that it may please thy good-
nesse, not only to purge thys
realme of al heresy & false doc-
trine, which haue bene þ cause
of all our misery, but also so to
preserue vs euermoze from
the same, that neyther the de-
uyl with al hys wilie craftes,
noz his ministers, with all
their wicked endeauour, shall
euer be able to bypunge it into
our countrye agayne. And
thou lozde that hath with thy
blessinge alwayes endowed
this realme, so blesse vs all at
this

¶ prayer

this present, & we maye now
 and euermore be diligent in
 prayling thy most holy name,
 in gyuing thanks to the for
 thy goodnes, in earnest pe-
 naunce doing for our synnes, in
 askinge forgiveness at thy
 hande, in calling for grace by
 fervēt prayer, in relieving of
 pooze, in abstinence and fa-
 sting, in patient suffering, in re-
 conciling our selves one to ano-
 ther, in doing good one for an
 other, in speakyng wel one by
 another, in agreynge in one
 fayth and belefe, that so we
 all beyng ioynded together
 with the bonde of perfection,
 which is charitie, & dwellyng
 wythin one churche here in
 earth, may at our death come
 & dwell with the (good lord)

Eccl. iii. in

Prayer

In thy heauenly palayce , and
there with thy blessed aun-
gels and saynctes prayse and
magnifie thy holy name
worlde withoute
ende. Amen.

Imprynted at London
in Daules churchyarde , at
the signe of the holy Ghost, by
John Catwood, Prynter
to the Queenes
highnes.

Anno Domini. 1. 5. 5. 4.

24. Iulij.

*Cum priuilegio Reginae
Mariae.*



Fautes escaped in printing.

Leafe	Side	ffautes	Corrected
D.6.	1.	thaldome	thaldome
Eod.7	1.	bp	bp
G.4.	2.	officers	officers
H.4.	1.	commatunded	cōmaundeth
I.1.	1.	whole	hoate
I.5.	1.	mindeb	minderth
I.8.	1.	bs to be busie	bs, be busie
Eod.	2.	liberties	libertie
K.7.	2.	chaunfeth	chaungeth
M.5.	1.	committed	counted
Eod.5.	2.	England, but	Englād. but
N.7.	1.	Arch. duke	Archduke
Eod.	2.	comfoztes	comfozte.
O.2.	1.	destruētō, for	destruētō. for
Eod.4	1.	a pure	pure a
P.6.	1.	reward.	rewarden
Q.8.	1.	spectable	spectacle
Eod.		Chust.	Chust
Eod.	2.	miltierie	miltieries
U.4.	2.	eyes hath	eyes haue
U.5.	1.	We be. That	We be, that.
V.8.	2.	cokkel daniel	cokkel
W.1	2.	reasonable.	reasonable,
		(Howe. &c.	(nowe
Eod.3	1.	where able	were ab e
Wb.8.	2.	were soys	were so soys